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AN
A P O L O G Y
FOR THE
CHURCH OF CHRIST
AND THE
CHURCH OF ENGLAND;
WITH

A VINDICATION OF THE DOCTRINES

OF THE LATE

Hon. and Rev. W. BROMLEY CADOGAN, A. M.

RECTOR OF ST. LUKE'S, CHELSEA; VICAR OF ST. GILES'S,
READING; AND CHAPLAIN TO THE RIGHT HON.
LORD CADOGAN.

Proving them to have been conformable to the Articles, Homilies, Liturgy, and
most approved Theologists of our Ecclesiastical Establishment.

Addressed, in a Series of Letters, to the Rev. JOSEPH EYKE, A. M. now
Vicar of St. Giles's, Reading, and Ambroseden, Oxfordshire; and occasioned
by a Sermon preached by him in the Parish Church of St. Mary,
Reading, at the Visitation of the Right Reverend
JOHN Lord Bishop of Salisbury.

By THOMAS WILLATS, Esq.

TO WHICH IS ADDED,

AN ESSAY ON ENTHUSIASM,

By a Minister of the Church of England;

AN ADDRESS TO A CLERGYMAN;

AND

THE WORLD'S ESTIMATE OF CONVERSION.

* Blame not before thou hast examined the truth:—understand first, and then
“rebuke.”—ECCLESIASTICUS, xi. 7.

H E N L E Y:

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1793.

CHURCH OF CHRIST

CHURCH OF ENGLAND

INDICATION OF THE DOCTORS

W. N. PROBERT, CHAIRMAN.



AN ESSAY ON THE

THE UNIVERSITY OF CHICAGO

THE BUREAU OF THE ARMY

ADVERTISEMENT.

A LETTER having been lately addressed to the Rev. Mr. EYRE on the subject of his "DISPASSIONATE ENQUIRY," the writer deems it necessary to inform the Public, that the following sheets were prepared for publication before that Letter was issued from the press.

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the subject of his "DISPASSIONATE
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the following sheets were prepared
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was issued from the press.

DEDICATION.

TO that true and Apostolical part of
Christ's Holy Catholic Church recently se-
ceded from the Ministry of the Rev. JOSEPH
EYRE, Vicar of St. Giles's, Reading, and suc-
cessor to the late Honourable and Reverend
WILLIAM BROMLEY CADOGAN, the fol-
lowing pages are faithfully and affectionately
dedicated by their sincere and

Devoted Servant in Christ,

THOMAS WILLATS.

*Kidmore End, Oxon,
Nov. 22, 1798.*

DEDICATION

To that true and Apostolic part of
Christ's Holy Catholic Church, recently de-
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Peters, Vicar of St. Giles's, Reading, and in-
cessor to the late Honorable and Reverend
William Broome, Canon, the fol-
lowing pages are faintly and affectionately
dedicated by their friends and
Devoted servants in Christ.

THOMAS WILLIAMS

Richard H. G. G. G.
-1850-

P R E F A C E.

A SHORT Preface may, perhaps, be thought necessary to introduce these letters into the world.

They are simply intended as a brief refutation of a discourse but too nicely calculated, as some think, to prejudice and inflame the minds of many against the evangelical doctrines, and approved friends, of the late Honourable and Reverend William Bromley Cadogan; and to pour upon them the most unprovoked and unmerited obloquy and contempt.

By those who *knew* him, that great and excellent man was, no doubt, highly respected; by those who attended his ministry he was regarded as a pastor whose life, manners, and conversation, formed—

“ *A living sermon of the truths he taught;*”
and by those who were attached to him as spiritual children to a spiritual father, “ *he was beloved in*

" *his life, and in his death they were not divided.*"

" Like his great Master," said a popular and elegant preacher *, "*he went about doing good.*" Raised

" as he was, by birth and connections, to claim

" the highest honours in the church, he preferred

" the useful task of preaching the gospel to the

" poor, to the splendid scenes of public life; his

" great object was to preach the kingdom of God,

" and to teach those things that concern the Lord

" Jesus with all confidence and boldness. In all

" things he shewed himself a pattern of good

" works, and he who was of a contrary part, had

" no evil thing to say of him."

Even his successor has at least *insinuated*, that he was a man whose " well meant piety, extensive liberality, and amiable manners in society," commanded his respect. Yet, alas! his piety, according to this gentleman's estimation, was *only well meant*; and to convince the world through what medium he beheld this *burning and shining light*, it has been a material object of his pastoral care, to oppose and condemn the peculiar doctrines which both Mr. Cadogan, and his predecessor, had believed and taught; and the last effort of his *zeal*

* Rev. Dr. Valpy, master of Reading School.

" and

"*and indignation*," displayed itself by publickly insulting, at a late episcopal visitation, many of his hearers, who had actually attended the sermon he was appointed to preach, either immediately or remotely, at his own particular request.

It must, however, be obvious, that those who were attached to the ministry of Mr. Cadogan, could not feel themselves *perfectly* satisfied under the ministration of Mr. Eyre.

On which account it was their intention to have solicited the bishop of Salisbury to consecrate a chapel, had they not been assured that the consecration would not be admitted to take place without the consent of one of the vicars of Reading, on whom the appointment of a minister must perpetually devolve.

The advantages they promised to themselves were now, they conceived, irrecoverably lost. Still their attachment to the church of England remained; nor would they consent to leave *her*, though they were *obliged* to desert her walls. They were determined in whatever place of worship they might resort, her service should be regularly performed, and her ordinances regarded with as much devotion

devotion and solemnity as her most powerful advocates could desire. Their proceedings have been directed by necessity. If they have deserted the *walls* of the church, they have proved their love to the Church *herself*. If they have *neglected* the *letter*, it was only that they might *preserve the spirit*. If they have been obliged to throw away the *casket*, they have, at all events, secured the *jewel* it contained.

AN

APOLOGY, &c.

LETTER I.

REVEREND SIR,

AT a late episcopal visitation, you conceived it to be your duty to amuse your audience of very reverend brethren with a discourse which you have since thought proper to entitle, "*A Dispassionate Enquiry into the probable Causes and Consequences of Enthusiasm.*" And it appears by the publication of it, that you have industriously searched several authors, with a view, no doubt, to instruct and confirm them, in the opinions you have been pleased to entertain on this subject; opinions well calculated to encourage and inflame the enmity of those who were already *sufficiently* prejudiced against that vital, and experimental part, of our holy religion, which,

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6

which,

which, if I mistake not, you pronounce to be *enthusiasm*, or *fanaticism*; but which many very learned, rational, and eminently pious characters, as well amongst the laity as the clergy, have pronounced, and do as boldly and as confidently affirm, to be the truth.

Believe me, I should consider it entirely superfluous to address you on the subject before me, did I not conceive myself called upon to do so in defence of that pure and undefiled religion of which you profess yourself a minister; in respect for those doctrines to which you have more than once subscribed, and before God and man bound yourself to preach; and in vindication of a faithful and devoted people, the affectionate and sincere flock of that amiable and excellent "man of God," whom you may (indeed as you acknowledge) "be glad to imitate at humble distance, whom, you persuade yourself, you can hardly hope to equal."

With pleasure you add, "I pay the tribute due to his virtues upon every occasion; but it is my lot, as coming after him, to occupy a station" (and you think no apology necessary for so candid an assertion) "where *enthusiasm*, or *fanaticism*, or by whatever other name the same thing may be signified, prevails and abounds."

Now, Sir, as you have not thought proper to define precisely what you mean by an enthusiast or a

fanatic, I must, I presume, take it for granted, that to believe *any* other doctrines, save those of which you have given us a specimen in your "*Dispassionate Enquiry*," or "to differ from you in opinion," is to be an enthusiast or a fanatic; "or by whatever other name the same *thing* may be signified*." Or, at all events, since you applaud his virtues over whose flock you have been appointed pastor, but could find no tribute of praise due to the particular doctrines he taught, may I not rest satisfied that these were the stumbling-blocks, these the

* *Enthusiasm*, is a word derived from the Greek *εὐθεος*, or *eu-theos*; a man animated in an extraordinary manner by the Spirit of God; in whom God is, or, God animates.

CHAMBERS'S *Dictionary*.

M. de Piles defines *Enthusiasm* to be a transport of the mind, whereby it is led to think, and imagine things, in a sublime, surprising, *yet probable* manner.

The word *Enthusiasm* is frequently misapplied, because little understood. Many confound different kinds of enthusiasm, widely remote from each other. The word, according to its present vulgar use, answers well enough the purpose of reproof; and as few persons have discernment sufficient to see the misapplication, the odium intended easily falls upon the *person*, or *doctrine*, they are pleased to connect with it.

HARTLEY'S *Essay on Enthusiasm*.

Dr. Johnson considers that person to be enthusiastic "*who is vehemently hot in any cause*;" and St. Paul approves of this species of enthusiasm, if it be in a good cause: "*It is good*," says he, "*to be zealously affected always in a good thing*." What can be *so good*, as the cause of Christ and his religion?

rocks

rocks of offence? You are convinced, no doubt, that all the enthusiasm or fanaticism which so much prevails and abounds in your new situation, derived its origin from the spiritual seed he has so widely, so laboriously disseminated, “among a
 “people that have been affectionately attached to
 “him; that have looked up to his lips as the dis-
 “penser of true knowledge, and that, through
 “God’s grace, were to be guided by him in the
 “way of salvation.” In truth, the *seed* he sowed has brought forth *much* fruit; would to God it had brought forth more fruit! and, to use his own words, “the blessed fruit of *repentance* towards
 “God, faith towards our Lord Jesus Christ, and love
 “towards God and one another*.” It was his hearty desire and prayer to God, on the conclusion
 of

* We must beware and take heed, that we do in no wise think in our hearts, imagine, or believe, that we are able to *repent* aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men; “*Without me ye can do nothing.*” Again, “*Of ourselves we are not able, as much as to think a good thought.*” And in another place, “*It is God that worketh in us both the will and the deed.*” For this cause, although Jeremiah had said before, “*If thou return, O Israel, return unto me, saith the Lord:*” Yet afterwards he saith, “*Turn thou me, O Lord, and I shall be turned; for thou art the Lord my God.*” And therefore that holy writer, and ancient father *Ambrose*, doth plainly affirm, “*That the turning of the heart unto God, is of God;*” as the Lord himself doth testify by his prophet, saying, “*And I will give them a heart to know me, that I am the Lord, and they shall be my people, and I*
 “ *will*

of every sermon, that it might be thus productive. And by this you may discover, that the grand object he had before him was, what he declared it to be, the glory of God, and the present and everlasting salvation of those committed to his charge. Do you call this *enthusiasm*, this *fanaticism*? In a word, if to preach *not* himself, but CHRIST JESUS the Lord, was enthusiasm or fanaticism, he was, in no small degree, both an enthusiast and a fanatic. But to be still more particular, may it not be inferred from the spirit and tenor of your discourse, that you would fix the term enthusiast or fanatic, indifferently on all those who acknowledge and lament their utter ruin and lost estate by the fall; who profess to have felt a conviction of sin on their hearts by the agency and influence of the Holy Spirit, and who firmly believe the doctrine of regeneration, or the new birth, as necessary to

"will be their God; for they shall return unto me with their whole heart."

Homily on Repentance.

* Give the doctrines of grace, though plainly evangelical, the name of *enthusiasm*, or *methodism*, and a very great part of mankind will immediately explode it, without the slightest examination. The name of *methodist* has been given to all the *clergy* who preach or profess the doctrines of the reformation, as expressed in the articles, homilies, and liturgy, of the church, to which they have solemnly assented and consented in the presence of God and man.

KNOX'S *Christian Philosophy*, page 170.

quicken

quicken and make them alive to the things which belong to their eternal peace? I may go on to add, on all those who, having renounced their own righteousness, are determined by the direction of the same *spirit*, to submit themselves to the righteousness of *Christ*; and having abandoned the amusements and enjoyments of the world, declare they have no pleasure therein; nay more, that they are constrained to hate sin, because it is contrary to the nature of HIM whose eyes are too pure to behold even the shadow of iniquity?

But, in vindication of the religious sentiments of the unfortunate objects of your cool and deliberate disapprobation, permit me to refer you to the articles, homilies, and liturgy of the church: to these you and your *very reverend brethren* have subscribed “*as containing the true doctrines of the Church of England, according to God’s word *;*” and perhaps you need not to be informed, that the enthusiasts, as you call them, if you did really believe, and preach, “*according to the true, usual and literal meaning*” of the said articles, homilies, and liturgy, would regard and attend you as a faithful and evangelical preacher of the gospel of Christ. For my own part, I scruple not to say, that if to profess the sentiments I have above described, be your idea of an enthusiast, I am one; and, I trust, a con-

* See Common Prayer-book, folio.

scientific, undoubted, member of the church. And I hope you will excuse me, when I declare it is my firm belief, and I have the authority of the Bible and the Church for what I am about to assert, that all those who do not experience that divine change which you now term enthusiasm, "*can in no case enter into the kingdom of heaven.*" While you are consulting that word, "*in knowledge of which standeth our eternal life;*" while you are reading those articles, those homilies, and that liturgy, which distinguish the church *you say* you love, I pray God to apply them to your heart, by the influence of his own almighty Spirit, so that you may not only believe them, but preach them; and not only preach them, but live in the enjoyment of them.

God grant, that you may find them as a light to your feet, and a lamp to your paths, on your pilgrimage through this vale of tears, so that you may at last enter upon the full fruition of those joys and blessings "*which eye hath not seen, nor ear heard;*" such as could never have entered into the human heart to conceive, but such as our blessed and adorable Master has reserved for them that love and adore him*; while, on the other hand, for those who despise and reject him, for those who are unacquainted with the life and power of religion in the soul, whether they be moral or prophane, is as assuredly "*reserved the blackness of dark-*

* Cor. ii. 9.

ness for ever." I class the moral and the prophane together (a Hume and a Voltaire, a pharisee and an unconverted publican), since, as far as it concerns our justification before God, there is no respect of persons. Unless therefore a moralist be brought to a sense of the *exceeding sinfulness of sin*, and led as a guilty sinner to Christ for mercy, he is as despicable in the sight of God as the ungodly and the prophane; "the same power," says the great CHARNOCK, "is requisite to raise the heart of the
 "most moral man under heaven out of the grave of
 "corrupted nature, as well as those who are farthest in
 "their dispositions from God." The present bishop of *Rockester* in his charge delivered at his primary visitation to the clergy of the diocese of St. David's will more fully illustrate and explain my meaning, "the highest principle of morals, he tells us, is a just
 "regard to the rights of each other in civil society,
 "and that the first principle of religion is the *love of*
 "*God*; therefore, unless our morals spring from love
 "to God, they are as sinful in the sight of God as
 "the actions of those who are immoral." And again, in the 14th Article, on works before justification, or, as it is added, "before the Grace of Christ and the inspiration of his Spirit," the sense of the church is uncommonly clear and pointed, for that they (good works) are not done as God hath willed and commanded, we doubt not but they have "the nature of sin." Now you can neither so much mistake the church, the bishop, or myself, as to suppose

pose that we are less advocates for morality than you; but we individually contend, that none can expect to be justified in the sight of God entirely, or in part, on account of their own worth, morality, righteousness, “ or by whatever other name the same thing may be signified ;” and that they who believe, or preach any other gospel contrary to this, could never have discovered their miserable state by nature on the one hand, or the spirituality of God’s law on the other; they never could have been convinced that they were sinners, and consequently never could have known the value of an atonement.

I cannot forbear to make another extract from the excellent charge I have already quoted, wherein the Right Reverend and Learned Prelate proceeds to caution his clergy, “ that they ascribe no such
 “ merit to the good works of men as may claim
 “ immortality as the wages of a service; that they
 “ ascribe no power to man to perform works truly
 “ good without the assistance of the divine Spirit,
 “ and begs that they will always remember to in-
 “ culcate, that our faith is no less defective than our
 “ works, that it is not by the merit of our faith
 “ more than our works that we are justified; that
 “ there is indeed no hope for any merit of our own
 “ but through the efficacy of our Lord’s atone-
 “ ment; for that we are justified by faith is not on
 “ account of any merit in our faith, but because
 “ faith is the first principle of that communion be-
 “ tween the believer’s soul and the divine Spirit,
 “ on

“on which the whole of our spiritual life depends.”

“By the blood of Christ,” says the venerable and learned Bishop HALL, “we have redemption, justification, reconciliation, sanctification, entrance into glory. Woe be to them that derogate from Christ that they may charge themselves! that *botch up* the all-sufficiently meritorious sufferings of Christ, as imperfect, with the superfluities of flesh and blood!”

And, to use the language of Bishop BEVERIDGE, “it is a matter of admiration to me, how any one that pretends to the use of his reason can imagine that he should be accepted before God for what comes from himself; for how is it possible that I should be justified by good works when I can do no good works before I be first justified. My works cannot be accepted as good until my person be so; nor can my person be accepted by God till first ingrafted into Christ; before which ingrafting into the true vine, it is impossible I should bring forth good fruit. And if both the civil and spiritual actions of the wicked be sin, which of all their actions shall have the honour to justify them before God?—I know not how it is with others, but for my own part I do not remember, neither do I believe that I ever prayed in my life-time with that reverence, or heard with that attention, or received the sacrament with that faith, or did any other work whatsoever with that pure heart and single eye as I ought to have

“have done; infomuch that I look upon all my
 “righteousness as filthy rags, and it is in the robes
 “only of the righteousness of the Son of God that
 “I dare appear before the Majesty of heaven.”

Call you *these authorities* enthusiasm*? Had you, reverend Sir, *thus* learned Christ, had you been *thus* taught in the school of the gospel, that “very crowded assembly” to which you presented yourself “in your new situation” for the first time, would have remained with you; they would then have heard from you those glorious truths which they had been accustomed to hear from *your* pulpit; truths which came warm from the heart of your predecessor, and were directed to the hearts and consciences of his hearers. And I can assure you, that in every department of his sacred office he preserved, as much as you could wish, “the dignity and importance of his holy function;” and what DRYDEN affirmed of Bishop BUTLER might with

* “The Christian who lives by faith, who quits possession for reversion, and who chooses to suffer with his Saviour here, that he may reign with him hereafter, appears to the men of the world as a monster of folly and enthusiasm. But God is the *strong refuge* of all such.”

BISHOP HORNE’S *Com. on the Psalms.*

Religious enthusiasm is not *blameable* when it is a strong persuasion, a firm belief, of a continual operation, impression, and influence, from above; when it is a total resignation to, and dependance upon, the immediate inspiration and guidance of the Holy Spirit in the whole course of our lives; this is as sober and rational a belief, as to believe that we always “*live, and move, and have our being in God.*”

LAW.

singular propriety be referred to him, "he bore" the image of "the God impressed." And it has often been acknowledged, such was his eloquence, such his piety, his zeal, and the interest he took in the present and everlasting salvation of those who heard him, that, to use the words of another poet,

" Truth from his lips prevail'd with double sway,

" And fools who came to scoff remain'd to pray."

GOLDSMITH.

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

LETTER

LETTER II.

REVEREND SIR,

MY second address to you on the same subject will not, I hope, induce you to consider me as labouring under symptoms of more violent enthusiasm than I have yet discovered ; allow me to say, while I am contending for the faith once delivered to the saints, I cannot be cool or even lukewarm, nor can I agree with a celebrated writer who admires and extols an enthusiast in the arts and sciences, but hates and condemns every one who may be zealously affected in the good cause of pure vital and experimental religion*. *But one thing is needful*, says our Saviour ; and for the sake of this, says an apostle “ *be fervent in spirit* ;” what then can be the reason why many are so industrious to discover their excessive moderation, I may safely add indifference, upon this better part, which we are in-

* Two thirds of the New Testament must appear to the mathematical divines rank enthusiasm. Some of them just from the schools seem inclined to study theology with a pair of compasses, a rule, and a line. What must they say when they come to such passages as this, “ that ye might be filled with all the fulness of God ?” *Is not the being filled with God enthusiasm ?* — *Eph. iii. 19.*

Knox's *Christian Philosophy*, page 169.

vited to choose for ourselves, and having been enabled by God's grace to choose, shall never be taken from us? The reason is obvious, they have no love to God, and consequently no regard for their own souls; their hearts and affections are decidedly fixed upon the objects of time and of sense: and the grand reason why men in general would be moderate in divine matters, and immoderate in those which are temporal, sensual, and devilish, is indisputably this, they are ignorant of spiritual things, which must be "*spiritually discerned, for the carnal mind is at enmity with God* *." This is an apostolical conclusion, and whoever is willing to admit the opinion of St. Paul will require no other.

This is another *fashionable* exhortation, "*Be not righteous over much* †." The fact is shortly this: when a man begins to reflect upon the state and salvation of his immortal soul, his relations and acquaintance are too frequently alarmed lest perhaps he should be *lost* to the world. It is *easy, you know*, to say you are righteous overmuch, or in other words, you are an enthusiast and fanatic; but if we examine and prove ourselves, we certainly must confess that we cannot possibly live too much to that God who has done so much for us. Is it possible, let me ask you, to be too good; or having been convinced that we have "served one master,

* *Rom. viii. 7.*

† *Ecc. vii. 16.*

even the devil, not a little ;” so now, the object being changed, we are resolved by divine grace “ to serve another Master, even Jesus Christ (who lived a life of sorrow, and afterwards died on the accursed tree, but rose again for the justification of those who believe in him), much,” very much in our bodies, souls, and spirits, which are his ? There are many, you say, of this sort, and unquestionably they afford a strong proof of converting, regenerating grace. I should be rejoiced if I could see mankind in general striving together for the faith of the gospel, and contending only who could live closest to God ; I mean in the strength and by the grace of God. To be righteous over much is surely to have a zeal not according to knowledge : to be proud and averse to submit to the righteousness of God, and to trust to our own righteousness to justify us, and present us holy and acceptable before God in the great and awful day of account, is a most miserable and wretched delusion. They who do thus have assuredly fallen into a deep and dreadful lethargy, from which nothing but the grace of God can awaken and recover them. If the divine law is perfect, and that law has been broken by us, nothing short of a perfect righteousness can satisfy its demands. If it can be proved that the puny arm of flesh can perform the task, I confess the world is master of a science of which I have no comprehension. To trust to our own righteousness for justification, even you, I hope, will allow, opposes itself to that unfashionable system

system of religion called the Bible.—In your “*Dispassionate Enquiry*” you have assured the enthusiasts and others “that no particle of malevolence remained within your breast” which could operate against them; but you will excuse me if I retain an idea at least that there was a *little* rancour rising in your bosom at the time you composed that discourse, and I can hardly suppose that the malignant spirit had entirely evaporated even while you preached it; for I really do not see how any person can attack the principles of true Christianity with the warmth and energy you have done, without feeling within him somewhat of that rancour which the apostle describes as characteristic of those who are still in a state of nature. “*As the heart is deceitful above all things **,” you will perhaps acknowledge that a little “particle of malevolence” may be found there, though it does not discover itself so clearly as the enthusiasm and fanaticism of those who have seceded from your church.

You tell us, that you had nothing more in view than “the good and welfare” of all who were present. Permit me here to solicit your attention a little, because I presume the good and welfare that you allude to must be the spiritual and eternal welfare of your hearers. But, alas! how that could be affected without advancing one point of real evangelical truth, I leave to the candour of a dis-

* *Jer. xvii. 9.*

cerning eye. My Bible declares that there is none naturally good since the fall, no not one ; or, in other words, that " the whole world is become guilty before God*." Surely then I may ask how your hearers could be made " good" or wise unto salvation by a discourse which has not in any degree directed them to HIM "*who is made unto his people "wisdom, righteousness, sanctification, and redemption†."* Indeed, if to prejudice the minds of your congregation against the truth, and to stigmatize all who know and profess to love Jesus Christ, and him crucified, by names expressive of indignation and contempt ; if this be the most effectual way of preaching the gospel ; if this be your plan of promoting the " good and welfare" of your audience, I bless God I have " not so learned Christ." However you may admire and quote the authority of the celebrated philosophical and religious Lord BACON upon the subject in question, yet if you will consult his Confession of Faith, you must consider our great countryman as much an enthusiast as any one in your new situation. His religious sentiments, if I may judge of your system of theology from the specimen before me, and what I have heard you deliver from the pulpit, were as diametrically opposite to yours as the subject matter of your preaching is to that of your illustrious predecessor.

* Rom. iii. 10. 19.

† Cor. i. 30.

I hope

I hope you do not positively agree with some who have made it a question whether our own land has more to fear from the spread of enthusiasm or infidelity, that it has most to dread from the former? If you suppose this, if this be your hypothesis, experience will easily confute it. Perhaps, though you may not be aware of it, this country owes in a great measure its internal peace and quiet to the many prayers that have been, and are, daily offered up by those very people whom you *rashly, inconsiderately, nay ignorantly*, regard as disloyal and inimical to government*. Do you really think that no prayer can be accepted by God the Father unless it spring from faith in Christ Jesus, unless it is offered up through him and in dependance upon his mediation, that it may avail much and may be returned to us sanctified and enriched with the blessing of God? If you do, Sir, you at once prove them to be the very "salt of the earth."

* To the decline of religion and morality our national difficulties must, both directly and indirectly, be chiefly ascribed; my only solid hopes for the well-being of my country depend not *so much* on her fleets and armies, not so much on the wisdom of her rulers, or the *spirit* of her people, as on the persuasion, that she still contains many who, in a degenerate age, *love and obey* the gospel of Christ; on the humble trust, that the *intercession* of *these* may still be prevalent; that for the sake of *these* Heaven may still look upon us with an eye of favour.

WILBERFORCE'S *Practical View of Christianity*, ch. vii. p. 489.

The

The prayers of Pharisees and Formalists can have no avail: these deny the power of godliness and call it enthusiasm; they depend not on the influence of that blessed Spirit who intercedeth for the faithful with groanings that cannot be uttered; they go about to establish a righteousness which our Saviour assures his disciples is so contrary to the spirit of his gospel, "*that unless their righteousness should exceed*" it, "*they cannot enter into the kingdom of heaven* *."

Our Lord considered the proud and self-righteous in the days of his flesh as hypocrites, and as the greatest enemies and obstacles to the propagation of his religion. "*I tell you,*" says he, that "*even publicans and harlots shall enter into the kingdom of Heaven before you* †." It is an established rule with me to regard those whom you call enthusiasts as Christians in spirit and in truth. If then the prayers of the Pharisees and Formalists are not available for the reasons above assigned, the blessing must belong to others; and these, by whatever name they may be distinguished upon earth, are the faithful worshippers of God and the Lamb.—I have little inclination to enlarge upon politics, but I must make this confession, that I avow myself to be MORE than a well-wisher to my king and country; and I can answer, I trust, for the zeal and affection of all who are

* Matt. v. 20.

† Matt. xxi. 31.

friends and followers of the blessed Jesus among the religious characters whom I have the honour to know. *There may be a few misguided people who may profess religion, and under their profession conceal a licentious, turbulent and democratical spirit, but who are in fact as little acquainted with the springs and operations of sound policy as I am of being justified by any thing short of the righteousness of Christ.*

Suffer me to ask you, if all the miseries which have spread themselves through our sister kingdom have not very materially derived their origin from the introduction of infidel and atheistical principles? At least the royalists, and those who retain their attachment to the late established religion, think so. Whatever may be your opinion, this is confessedly mine. I lament that infidelity is gaining ground upon us on the one hand, but I rejoice that the cause of Christ flourishes and abounds on the other.

Archdeacon PALEY seems to entertain a better opinion of the enthusiasts than you do; he does not scruple to say "that their mode of life in its form
"and habit is most like the primitive Christians."
He reasons, I suppose, by analogy. "After men be-
"came Christians," he tells us, "much of their
"time was spent in prayer and devotion, in religi-
"ous meetings, in celebrating the Eucharist, in con-
"ferences, in exhortations, in preaching, in an affec-
"tionate intercourse with one another, and corre-
"spondence

“ spondence with other societies *.”—If this be the case with the modern enthusiasts, as in a great measure it is, the State can have little to fear from them; and, to speak the truth, I cannot but conceive all you have said against them as disaffected to government arose from your disaffection to their religious principles, to defend which they would not only suffer bonds, but, if necessity required, like the primitive Christians, would die for the sake of the Lord Jesus.

I am, Reverend Sir,

Your humble Servant,

T. W.

* I do not say that this mode of life is without enjoyment, but I say that the enjoyment springs from sincerity. A consciousness at the bottom of hollowness and falsehood, the fatigue and restraint, would become insupportable. I am apt to believe that very few hypocrites engage in these undertakings, or however persist in them long. Ordinarily speaking, nothing can overcome the indolence of mankind, the love which is natural to most tempers of cheerful society and cheerful scenes, or the desire which is common to all, but conviction.

PALEY's *Evidences*, vol. i. p. 21.

LETTER

LETTER III.

REVEREND SIR,

I MUST again intrude on your patience by a farther continuation on the same subject. When I reflect on the church of God established in this part of the country, and consider it as more than probable that even the minds of some of the faithful may be in a certain degree distressed and affected by your composition, I cannot hold my tongue and keep silent.

As for the sort of persons at large, you go on to tell us, who may be thought more especially to be influenced by enthusiasm, we may chiefly presume them to “be either such as are under the dominion
“of strong constitutional passions, or such as have
“weak and slender understandings. On the one
“hand, they are oftentimes such, as having in earlier
“days perhaps gone far in the indulgence of youthful levities or excesses, think it now high time to
“stop in their career; and with the same impetuosity, only changing the object, as they before served
“one master not a little, so now are resolved to serve
“another master much.” Suffer me to ask you why the enthusiasts, I mean the religious characters, should
be

be particularly described, as being under the dominion of strong constitutional passions, or such as possess weak and slender understandings? Do you consider it as a proof of a weak and slender understanding to believe *heartily* the doctrines contained in the articles, homilies, and liturgy, of the church of England; and to expound or preach with life and energy the truths of the gospel simply as they are revealed unto us? This may be your *secret* opinion; at any rate it would be extremely injudicious to make it public. It would be a very ill compliment to our reformers, and would afford but too strong a reason for some to conclude that you love the church "*not for herself alone.*" Certainly, if you consider all those as notorious for their weak and slender understandings, who differ from you by their attachment to the doctrines of the reformation, you must esteem yourself a man of *prodigiously* strong powers, and of a superior understanding.

But, Sir, the enthusiasts have not yet learned the art of professing and denying, believing and disbelieving the same thing at the same time. They have professed to believe the doctrines of the reformation, and so have you; so did your Honourable and Reverend Predecessor. Both of you likewise solemnly subscribed to teach and to preach them. Mr. CADOGAN did *actually* preach them in simplicity and godly sincerity, and *they* attended

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his

his ministry. The reason then is obvious, why they have seceded from your church *.

I make no doubt when you wrote an invitation to one of the most respectable, amiable, and christian characters of the opposite party to attend the visitation sermon, you did it under a conviction that you should be treated as a gentleman, and that he would attend you himself, and secure to you the attendance of many of his friends. Your request was complied with, and you in the very house of God, returned evil for good, and hatred for goodwill; you received them with a volley of opprobrious terms and epithets; they were to be considered as enthusiasts; men of weak and slender understandings, dangerous and prejudicial to society! Indeed, these ebullitions of reproach and abuse had, I am persuaded, very little effect upon them.—“*If,*” says our Lord to his disciples, “*they have despised me,*” “*they will also despise you †.*” But when you intimate that they who secede from the church, may be thought

* It never can be consistent with the character of an honest man, solemnly to subscribe to the doctrines of grace, seriously to pray in the church for divine influence; and then to teach and preach against the whole doctrine.

Knox's *Christian Philosophy*, page 117.

† A holy life is apt to be made a scorn by carnal men. That seriousness in religion is counted mopeishness and melancholy. When men determined not to please the flesh as others do, then they “were” stiled mopes, “and in our day enthusiasts, men of weak
and

thought to secede likewise from the state, and that there are probably many among the enthusiasts, who would be inclined to receive such a supposition with indignation, and be ready to cry out with Hazael to the warning prophet, "*Is thy servant a dog that he should do this ?*" You thought very rationally, and you might well expect that they would have heard you with indignation and surprise, but

and slender understandings." To take the word of God as a rule of conduct, and live upon the hopes of an unseen world, is by them that would accommodate themselves to present interests counted madness. "*Zeal in a good cause is in itself a good thing.*" Gal. iv. 18. It is good to be zealously affected always in a good thing ; but the world is wont to call good evil.

God will not be served in a cold and careless way ; though this will not suit with that lazy and dull pace which is called temper and moderation in the world.

Fervor of devotion, and earnest conversing with God in humble prayer, is called *imposture* and *enthusiasm*. The world is unacquainted with the elevation and enlargements of the Spirit, and think all to be *imposture* and *enthusiasm*, that goes beyond their standard. Serious speaking of God, and heavenly things, is, in the phrase of the world, *canting*. Thus do poor creatures, drunk with the delusions of the flesh, judge of the holy things of God. The nominal Christian approves of religion in the form, but hates it in the power. A picture of Christ that is drawn by a painter, many will like ; but Christ, formed in their hearts the hope of glory, they scorn and scoff at, and call it *enthusiastic*. Should a wise man be troubled, because madmen rail at him ? If they glory in their shame, or a patched-up religion of their own invention, we must not be ashamed of *our* glory, for *we* glory in the cross of Christ.

Dr. MANTON on the 119th Psalm.

as they have not been backward upon any occasion to assist the state, and have endeavoured to prove their attachment to their king and country by a chearful acquiescence in the demands of the state, they rather listened to you as to a tale that is told.

“ You shot out your arrows, even bitter words ; but
 “ those arrows, pointed as they were by calumny
 “ and malevolence, like the feeble dart of old
 “ Priam, fell down blunted and impotent.”

You might think, perhaps, your arguments were sufficiently cogent and powerful to bring them all back to your standard ; but you will recollect, that while some take up their sentiments of theology from men who never were taught of God themselves, and consequently make up a scheme of divinity of their own, these have taken care to obtain *theirs* from the written word of God ; and having been taught the truth as it is in Jesus,
 “ *they are not to be carried away with the cunning*
 “ *craftiness whereby some men lie in wait to deceive* *.”

But you deem it necessary to describe the characters most likely to fall into enthusiasm, and these are they, “ who having in earlier days, perhaps, gone far in the indulgence of youthful levities, or excesses, think it now high time to stop in their career, and with the same impetuosity, only changing the object, as they before served one master not a little, so now they are resolved to serve

* *Eph. iv. 14.*

“ another

"another master much." To this I may safely answer, that very frequently the objects of mercy are some of the vilest, and most *notorious* for their sinful and profligate lives and conversations, and this may be directly proved from the word of God ; otherwise a Manasseh, a Magdalen, a thief, and many others, would *never* have obtained mercy *.

Is it not natural for those who are conscious, that much has been forgiven them "to love much?" No wonder then, that having served one, "a bad master" not a little, they now serve another and "a good master much;" however, I well know some enthusiasts (as you call them), some eminent believers in Christ, who were remarkable for a moral and virtuous deportment from their youth up, even until the day in which they first grew dissatisfied with the mere external forms and ceremonies of religion ; when, like the enthusiast St. Paul, they found it absolutely necessary, for the salvation of their souls, to be born again by the Spirit of God, and to be led as the captives of sin and Satan, to

* The work of the Lord is the same *now* as it was *then*, and the spiritual operation of his grace must display itself now in the conversion of *notorious* sinners, as much as it did formerly. There are very many living witnesses to this *truth*, who may be addressed by their spiritual pastors and teachers in the same language which St. Paul used to his Corinthian converts ; " *And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"

1 Cor. vi. 11.

receive mercy and deliverance from a once crucified, but now exalted Saviour and Redeemer. While unconverted they, no doubt, boasted of their blameless life, and prided themselves in their fancied good works, and esteemed themselves the favourites of Heaven, *because* they were moral; but when the commandment came home to their hearts by the operation of the Spirit of God, SIN, which was hid from them before, and laid, as it were, dormant, REVIVED; and they died as to dependance on any moral performance of their own for justification before God, and now are rejoicing in thee, O God, their Saviour, as their prophet to teach them, as a priest who hast atoned for them, and as a king to govern and direct them through this world, to the ineffable joys of that blessed state in which *

“ — The faints unmix'd, and from the impure

“ Far separate, circling thy holy mount,

“ Unfeigned hallelujas to thee sing,

“ Hymns of high praise.” —

MILTON, vol. i. book vi. page 493.

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

* *Rom.* vii. 9.

LETTER

LETTER IV.

REVEREND SIR,

I PERCEIVE, as you go on in explaining the characters of *enthusiasts*, it is your decided opinion, that “they are oftentimes such as not trusting to the guidance of their own reason, are easily led away by others more designing.” If, however, you mean to charge those with *enthusiasm*, who do not trust to the guidance of their own reason in matters of religion, I must be allowed to differ from you, and at the same time to avow my sentiments very plainly upon this subject. Would it not be the highest mark of *enthusiasm*, and a still stronger one of folly, for fallen creatures to trust to their own corrupt reason as a sufficient guide to direct them in their search after truth? Surely it must be so, when the word of God declares, “that it is *the office of the Holy Spirit* to lead christians into *all truth**.” The learned and pious archbishop

* The Scriptures themselves attribute the corruption of religion, and even the total loss of divine knowledge, to the *reasonings* of men upon it: when they regard the *outward*, and neglect or despise the inward testimony. There is no truth more clearly asserted in scripture, than that the things of God are not known but by the *Spirit of God*.

KNOX'S *Christian Philosophy*.

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USHER

USHER has declared, that “ the *Holy Spirit* is that “ power of God which worketh in the hearts of “ men things which *natural reason* is not able to attain” to: upon this principle it is very easy to account for the spread of heresy and infidelity ; or, in other words, for the increase of those who deny one half of the gospel, and explain away the other. When natural men, sinful as they are, “ from the “ sole of the foot even unto the head *,” take *corrupt reason* as their guide, instead of humbly bending to revelation, what may we presume will be the consequence ? St. Paul assures us, that “ the “ carnal mind is at enmity against God †;” that “ the natural man receiveth not the things of the “ Spirit of God, for they are foolishness unto him, “ neither can he know them, because they are “ spiritually discerned ‡.”

Reason, mere *human reason*, and the wisdom of this world, powerfully oppose themselves to vital and experimental religion ; though the promise standeth sure, that they shall never prevail against it. Our *rational powers* can never display themselves with utility and safety in the cause of real evangelical truth, until they are regulated by di-

* *Isaiab* i. 6.

† *Rom.* viii. 7.

‡ A man may as soon read the letter of the scriptures without eyes, as understand the mysteries of the gospel without grace.

Bishop BEVERIDGE.

vine grace, until the energetic power of the Spirit has brought the very thoughts of the understanding, and the intents of the heart, under subjection to the obedience of Christ. *Reason* then, and then only, fixes herself on right objects, and is capable of determining on religious matters, conformably to the word of God *. I know the fashionable doctrine of the day is, that reason and human learning are quite sufficient to guide a man to heaven; this, however, cannot be proved from scripture. Let the learned rationalists continue to wander in labyrinths of error: let them, if they please, go on “to hew out to themselves cisterns, broken cisterns which can hold no water †”—But may I ever bless and praise that holy Spirit who will never fail to enlighten the minds, and lead into the happy paths of solid joy, and substantial peace, those who are the subjects of his divine and effectual operation.

The votaries of *enthusiasm*, you tell us, are influenced by “the love of novelty, and a love of power.” This species of *enthusiasm* is common to

* *Reason*, till she has been taught by the lively oracles of God, knows nothing of the *spiritual life*, and the food brought down from Heaven for its sustenance.

Bishop HORSLEY's Primary Charge in the Diocese of St. David's.

† *Jeremiab* ii. 13.

all

all mankind*, because fashion on the one hand, and the anxiety for rising in life on the other, is more or less peculiar to all. But you add, that some of the *enthusiasts* “are not willing to rest satisfied
 “with their station in society, unless they can obtain
 “more notice, more distinction, and that they hope
 “to derive importance to themselves by singularity
 “of conduct, by avowedly deviating from what-
 “ever has been long fixed or established; and also
 “that others having itching ears, are ever wanting
 “to hear some new thing, and are fond of heaping
 “to themselves teachers.”—You seem, if I mistake not, to lay this charge more particularly to the account of those who have seceded from your ministry. As to *their* being fond of notice, and distinction, if you mean the notice and distinction of the world, it is a disposition, generally speaking, not laid to their charge, at least it may be affirmed of the humble followers of the meek and lowly Jesus, that if they did seek after that notice and distinction, they are, of all others, most unlikely to meet with

* “You need not go to a cloister, the cell of a monk, or to a field-preacher to see *enthusiasts*; they are every where: at balls, at masquerades, at court, and at the exchange; they sit in all coffee-houses, and cant in all assemblies.”—What greater *enthusiasts* than *infidels*, who write voluminous works, merely to display their abilities in destroying systems which at the same time they acknowledge to be beneficial?

KNOX'S *Christian Philosophy*, page 169.

it;

it; if *they* desire to derive importance to themselves by singularity of conduct, by avowedly deviating from whatever has been long fixed and established, it is, Sir, in my opinion, much to their credit; because it plainly shews that they particularly disapprove of running with the giddy multitude, who tread the beaten track of dissipation and vice, but are determined in the strength of the Lord of Hosts, to shew *a singularity* of conduct, by separating from those who being proud in their own eyes, and righteous in their own conceit, and who having their hearts fixed wholly on the things of time and sense, are particularly solicitous to attract notice on the one hand, and gain distinction on the other. As to their having *itching ears*, this is a charge I shall attempt to controvert in another letter; and as to their wanting some “new thing,” I will venture to affirm, they only wanted a continuance of the same thing, the good old doctrines they had been accustomed to hear; the doctrines of the reformation, the doctrines of the prophets and apostles, and of Jesus, the mediator of the new covenant. And are they not justified in choosing this good old way, in preference to any new one? Are they not to be commended for their attachment to these good old doctrines? Surely they are; for “*thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the*

“ good way, and walk therein, and ye shall find rest for
 “ your souls *.”

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

* I am surprised, that in this enlightened age, people are so blind as to affirm, that the *doctrines of the gospel* are *new doctrines*, and that those which *Moralists* hold out are the original ; but notwithstanding the *doctrines of the gospel* are now charged with *enthusiasm* and *fanaticism* : yet at the reformation, in the times of queen Elizabeth, and James I. there were no other doctrines generally heard and approved of ; but the spirit of innovation crept in afterwards, and in a great measure supplanted the *gospel of Christ* in the church. But it is remarkable that no *operations* of GOD'S HOLY SPIRIT, no *good effects* have appeared to attend the *new mode* of preaching, while that which I seriously apprehend to be the *true gospel of Christ*, is mighty indeed *in operation*, and testifies by its *beneficial consequences*, that its author is divine.

This is the strongest proof, that the *moral preaching* is a *novel system of theology* ; for as we can only know a good tree by its fruit, so we can only know true religion by the effects it has on the hearts and lives of men ; and if the effects are the same as they were in the apostles days as to the common operations of the Spirit, it must be concluded that this is the *gospel of Christ*, and not the other.

* *Jeremiah*, vi. 16.

LETTER

LETTER V.

REVEREND SIR,

ANOTHER characteristic of the *enthusiasts* you seem to insinuate is, that “they love to be told “ what is *strange, formidable, and alarming* ;” but because the things which are very familiar to them are very *strange, formidable, and alarming* to you, and to many of your *reverend brethren* ; or because the truths they love to hear appear confused and unintelligible, and their conduct and language weak and *enthusiastic* to those who are of the contrary part, does it follow that they know not what they do, or in whom they have believed ? This cannot be a fair conclusion, any more than it would be to take it for granted, that because Festus exclaimed with a loud voice before the great apostle of the Gentiles, *Paul, thou art beside thyself* *, that this faithful and eloquent preacher of righteousness, of temperance, and judgment to come, was absolutely mad ; or that because he confessed, that after the way which his persecutors called heresy †, so worshipped he the Lord God of his fathers, that he was consequently and indisputably an heretic.

* *Acts* xxvi. 24.

† *Acts* xxiv. 14.

The AUTHOR OF PYROLOGY, lately a notorious infidel, in a short treatise he has lately published on Christianity, and which is principally calculated for the correction of the errors contained in the above work, errors of such magnitude that he concludes his first chapter "with fervent thanks to Jesus Christ, that in his mercy he hath extended to him, a blasphemer of his holy name, the benefit of his pathetic address to his Father on behalf of his murderers—*Father, forgive them, for they know not what they do* *,—" assures his readers, that while yet an unconverted man, the conduct and language of such as were real followers of Jesus, for with such he had the happiness of being acquainted, appeared to him confused and unintelligible, *weak, and enthusiastic.*" This is one proof, and a recent and particular one, that it is more than possible to call good evil, and evil good; and we should be careful how we affix rash and impertinent epithets on characters whom we see only through the obscure medium of prejudice at one time, or because we cannot exactly account for that difference of religious sentiment which distinguishes them from ourselves at another. Many, very many, "being passed from death unto life," have on this account, like the Psalmist, "*washed their couch with their tears,*" or like the repentant Peter, when they have "thought thereon have

* Luke xxiii. 34.

" wept

“ wept bitterly ;” “ but they obtained mercy because they did it ignorantly in unbelief.”

Strictly speaking, can a reason be assigned why the things which appear strange and unintelligible to those who are total strangers to them, may not be familiar to others who are acquainted with them ? In truth, the *religion of Jesus* was always *strange* * to an unconverted man, however his mind might have been cultivated and improved. Though he “ might speak with the tongues of men and of angels, and had not charity †, Christian charity, the love of God in the heart, he would become “ as a sounding brass or a tinkling cymbal :” add to this, “ though he bestowed all his goods to feed the poor, and gave his body to be burned, and had not,” this one principle of, “ divine love, it “ would profit him nothing.” But, perhaps, you mean by their partiality for things *formidable*, that they love to be told, in the strongest point of view, the nature of sin, in order that they may be more ashamed of it, and abhor themselves as sinners, and under a sense of guilt fly for refuge to the one hope set before them in the gospel. If this be your meaning, it is much to be regretted, that congregations in general do not love *formidable* things more than they do — but they, alas ! who are satisfied with themselves without a renewal of heart and life, would much rather hear the *smooth-*

* *Hosea* viii. 12. *Acts* xvii. 20.

† *1 Cor.* xiii. 1. 3.

tongued

tongued moralist * harangue on the beauties of virtue, and feed their pride by extolling human merit, and making them *copartners* with Christ in the work of salvation, rather than the awful and formidable doctrine of the fall of man, whereby the guilty race of a fallen parent is totally ruined, and will be for ever lost to God, and the happiness of an eternal world, unless divine grace should regenerate the heart, and produce this conviction, "that, whereas I was blind, now I see †." — "That old things are passed away, and behold all things are become new ‡."

As to their love of things *alarming*; surely, if they have been convinced of the dreadful consequences of sin, their consciences must have been *previously* alarmed; and it is but reasonable to suppose that they gladly *approve* in this sense of things alarming, though at the same time they would wish to hear the word of God wisely divided, so that the believer may have the comforts and encouragements of the gospel, as well as the unawakened sinner his portion of *alarm*. It is the opinion of many, "that as the world grows older it becomes better;" but let the natural man say what he will.

* Where hell is not mentioned to ears polite, where the ear is pleased and the heart untouched, it seems to be like *stroking* the consciences of people with *feathers dipt in oil*.

Bishop STILLINGFLEET.

† John ix. 25.

‡ 2 Cor. v. 17.

to the contrary, universal experience affords the clearest evidence, that it is as necessary now as it was in the times of the prophet Joel, "*to blow the trumpet in Zion, and to sound an alarm in the holy mountain, and for all the inhabitants of the land to tremble **,"—"for iniquity truly abounds in this our day, and the love of many waxeth cold †."

It would be well, Sir, if your assertion was not true, "that too many wander away into the bewildering labyrinths of error and mistake, and forsake the way of holiness;" but here lies the misfortune, when people are continually hearing from week to week and from year to year erroneous doctrines delivered from the pulpit, and those must be erroneous which have no tendency to convert the heart or to reform the manners of men; they are apt from the infrequency of evangelical preaching to regard the doctrines of the cross as strange and novel, nay even as foolishness, and thus having learned the first rudiments of the gospel of Christ imperfectly, so far from being able to bear strong meat—they refuse even *the sincere milk of the word †*. The way of the Lord is evil spoken of by them, and his ministers who know the truth, and are bold to speak "*that they do know §*", are entirely mistaken and misrepre-

* Joel ii. 1.

† Matthew xxiv. 12.

‡ 1 Peter ii. 2.

§ John iii. 11.

sented, and both they and the spirit which is in them, like their blessed Master, despised and rejected, vilified and insulted *.

I am, Reverend Sir,

Your most obedient humble servant,

T. W.

LETTER VI.

REVEREND SIR,

SINCE you have made a large quotation from *Archdeacon Paley*, on the Doctrine of *Election* and *Predestination*; I presume, you entirely approve the sentiments he has advanced on that subject, and that you do not hesitate to adopt them as your own, particularly since you have used his

* Let true Christians, with becoming earnestness, strive in all things to recommend their profession, and to put to silence the vain scoffs of ignorant objectors. Let them *boldly* assert the cause of CHRIST, in an age, when so many who bear the name of Christians are ashamed of HIM.

WILBERFORCE'S *Practical View of Christianity*, c. vii. p. 486.

words,

words, "as far superior to your own, and as more
"especially a justification of yourself."

This doctrine, you will agree with me, is far too deep for human reason, even when assisted by divine grace, *thoroughly* to fathom and explain; still, however, I am sorry to differ, yet differ I must, even from so celebrated an Archdeacon as *Doctor Paley*; and I shall the more freely state that difference, because I may be justified in giving my sentiments on this abstruse point of theology as well as the Reverend Doctor or yourself.

My firm belief is, that God from all eternity *predestinated* and *elected* some of the human race to *honour* and endless *happiness* with him in heaven; and the rest he has left, and will continue to leave to the hardness of their own hearts, without the softening influences of his grace: *He will have mercy on whom he will have mercy, and whom he will he hardeneth* *. This is the language of Holy Writ. But in order to ascertain *my election*, I must first prove that I am *effectually called* out of darkness into the marvellous light of the gospel; so that, through an efficacious supernatural call by the Holy Ghost, termed *regeneration*, I might manifest to the world that I am one whom the Lord has adopted into his family. Thus far, I think, we have the warrant of scripture, and farther than

* *Rom.* xi. 7.—*John*, xii. 39, 40.

we have this warrant, I apprehend, we have no right to pry into the decrees of God. I presume not to enter the field of theological controversy, or dare I attempt to unravel mysteries that lie hidden in the secret purpose of God; but in order to shew you that my opinion on this doctrine, strange as it may appear to you, is the same with many very eminent men, who were remarkable for their piety and learning, and who being dead, yet speak, I shall beg leave to quote several on this subject before us; but first of all, I would refer you to the 17th Article of the church of England, and then bring forward the different extracts which I have selected for the purpose, the first of which is from BISHOP HOPKINS.—He tells us, “ That
 “ there is an absolute *election* to salvation, whereby
 “ God without respect of works, hath chosen some
 “ to salvation; but there is no *election* to salvation
 “ absolute, whereby God hath chosen any to salva-
 “ tion without works.” *God hath chosen us to salvation
 through sanctification of the Spirit, and belief of the
 truth*.”*

Lord BACON, in his Confession of Faith, has these words; “ that God *chose*, according to his good
 “ pleasure, man to be that creature to whose nature
 “ the person of the Eternal Son should be uni-
 “ ted, and amongst the generations of men *elected* a

* 2 *Thess.* ii. 13.

“ *small flock*; in whom, by the participation of
 “ himself, he purposed to express the riches of his
 “ glory—having no other end but as the ways
 “ and ambages of God to be farther glorified in
 “ his saints, who are one with their head the Me-
 “ diator, who is one with God.”—I would next
 call your attention to the very learned and excellent
 HERMAN WITSIUS, who informs us, in his *Œco-*
nomy of the Covenants, “ that election is the
 “ eternal, free, and immutable counsel of God in
 “ revealing the glory of his grace, in the eternal
 “ salvation of *SOME* certain persons.”—ARCH-
 BISHOP USHER, in his *Body of Divinity*, tells us,
 “ that *election* is the everlasting predestination or
 “ fore-appointing of certain angels and men unto
 “ everlasting life and blessedness, for the praise of his
 “ glorious grace and goodness,” 1 Tim. v. 21.—
 John xv. 16.—Rom. ix. 22, 23.—Eph. i. 4, 5, 6;
 “ and that there is no cause, reason, or inducement
 “ of *election* in the *elect*ed*, as it is wholly of free
 “ grace, without respect of any goodness that
 “ God foresaw in us, for otherwise, man should
 “ have whereof he might glory in and of himself, as
 “ having discerned himself from others, and God
 “ should not be the cause of all good, nor should
 “ his counsel be incomprehensible. That the
 “ tokens of our *election* are a true faith and a god-
 “ ly life; and that the use of our *election* is, that it is

* 2 Tim. i. 9.—Rom. ix. 16.—Phil. ii. 13.—Eph. i. 9.

“ our great comfort that our salvation standeth
 “ by God’s eternal decree, that cannot be changed,
 “ and not in ourselves, that daily might lose it.”

The next authority is that of ARCHBISHOP LEIGHTON. “ The *foreknowledge* of God,” says he, “ is no
 “ other but that eternal love of God, or decree of
 “ *election* by which some are appointed unto life,
 “ and being *foreknown* or *elected* to that end, they
 “ are *predestinated* to the way to it. This *fore-*
 “ *knowledge*, he says, is God’s eternal and un-
 “ changeable love; and that thus he chooseth some
 “ and rejecteth others, is for that great end, to ma-
 “ nifest and magnify his mercy and justice.”—
 BISHOP LATIMER tells us, “ that the proof of our
 “ being of the *elect*, and having our name in the
 “ book of life, may be discovered by three special
 “ notes, viz : A feeling sense of sin, faith in Christ,
 “ and amendment of life.”—Mr. LEIGH, in his
 Body of Divinity, declares, “ that all men in the
 “ counsel of God are either *elect* or *reprobate*.”—Bi-
 shop JEWELL, in his incomparable Commentary on
 II. Thess, thus expresses himself : “ God hath chosen
 “ you (speaking of the *elect* in Christ Jesus) from
 “ the beginning. Your *election* is sure for
 “ ever. The Lord knoweth who are his. You
 “ shall not be deceived with the power and sub-
 “ tilty of Antichrist. You shall not fall from
 “ grace. You shall not perish. This is the com-
 “ fort

“ fort which abideth with the faithful when they
 “ behold the fall of the wicked. When they see
 “ them forsake the paths of *truth*, and delight in *fa-*
 “ *bles*. When we see these things in others, we must
 “ say, alas ! they are examples for me, and they are
 “ lamentable examples. Let him that standeth, take
 “ heed that he fall not. But God hath loved me,
 “ and hath *chosen* me to salvation.

“ His mercy shall go before me, and his mercy
 “ shall follow me. His mercy shall guide my feet,
 “ and stay me from falling. If I stay by myself,
 “ I stay by nothing, I must needs oome to the
 “ ground, &c. If all the world be set on fire with
 “ the flame of wickedness, yet will I creep into the
 “ bosom of the protection of my Lord, so shall no
 “ flame hurt me. He hath *loved* me, he hath *chosen*
 “ me, he will keep me; neither the example, nor
 “ company of others, nor the enticing of the devil,
 “ nor mine own sensual imaginations, nor sword, nor
 “ fire, is able to separate me from the love of God,
 “ which is in Christ Jesus our Lord : this is the
 “ comfort of the faithful. Again, God hath loved
 “ you, and hath given his Son for you, he hath
 “ *chosen* you, and prepared you to salvation; and
 “ hath written your names in the Book of Life.”
 “ But how may we know that God hath *chosen* us ?
 “ how may we see this *election*, or how may we *feel*
 “ it ? The Apostle saith, through “ sanctification

“ and belief of the truth.” These are tokens of
 “ God’s *election* !”

And in a quarto edition of the old Bible, dated 1578, there are questions and answers very strong *upon this point*, which were then bound up with the word of God, and which I have inserted for the sake of those who may not have seen them, viz.

Question. Why do men so much vary in matters of religion ?

Answer. Because all have not the like measure of knowledge, neither do all believe the gospel of Christ.

Question. What is the reason thereof ?

Answer. Because they only believe the gospel and doctrine of Christ which are ordained to eternal life.

Question. Are not all ordained unto eternal life ?

Answer. Some are vessels of wrath, ordained unto destruction, as others are vessels of mercy, prepared to glory.

Question. How standeth it with God’s justice, that some are appointed unto condemnation ?

Answer. Very well : because all men have in themselves sin, which deserveth no less : and, therefore, the mercy of God is wonderful, in that he vouchsafeth to save *some* of that sinful race, and to bring them to the knowledge of the truth.

Question.

Question. If God's ordinance and determination must of necessity take effect, then what need any man to care? for he that liveth well, must needs be damned, if he be thereunto ordained, and he that liveth ill, must needs be saved, if he be thereunto appointed!

Answer. Not so: for it is not possible, that either the *elect* should always be without care to do well, or that the reprobate should have any will thereunto. For to have either good will or good work, is a testimony of the Spirit of God, which is given to the *elect only*; whereby faith is so wrought in them, that being grafted into Christ, they grow in holiness to that glory whereunto they are appointed. Neither are they so vain as once to think that they may do as they list themselves, because they are predestinate unto salvation: but rather they endeavour to walk in such good works as God in Christ Jesus hath ordained unto them, and prepared for them to be occupied in, to their own comfort, stay, and assurance, and to his glory.

Question. But how shall I know myself to be one of those whom God hath ordained to life eternal?

Answer. By the motions of spiritual life, which belongeth only to the children of God: by the which that life is perceived, even as the life of this body is discerned by the sense and motions thereof.

Question. What mean you by the motions of spiritual life?

Answer.

Answer. I mean remorse of conscience, joined with the loathing of sin, and love of righteousness: the hand of faith reaching unto life eternal in Christ; the conscience comforted in distress, and raised up to confidence in God by the work of his Spirit; a thankful remembrance of God's benefits received, and the using of all adversities as occasions of amendment sent from God.

Question. Cannot such perish as at some time or other feel these motions within themselves?

Answer. It is not possible they should; for as God's purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doth he cast off those whom he hath once received.

I could bring forward a great many more very valuable quotations from other very eminent men, to convince you that the doctrine of *Predestination* and *Election* has been the constant and uniform belief of by far the greatest part, if not all, of our first reformers; but those which I have collected shall suffice: only I would wish to refer you at your leisure to the following scriptural authorities, which are generally considered as incontrovertible and decisive upon this subject*.

Again,

* *Matthew*, xi. 25, 26. *Rom.* viii. 29, 30. *Rom.* ix. 22, 23. *Rom.* xi. 5, 7. *Eph.* i. 4, 5, 6. *2 Tim.* i. 9. *Titus*, i. 1, 2. *Matthew*, xx. 23. *Deut.* vii. 6—8. xiv. 2. *1 Sam.* xii. 22. *Jer.* i. 5. *Jer.* xxxi. 3. *Hosea*, xiv. 4. *Matt.* xi. 25, 26. *Luke*, x.

Again, the ARCHDEACON has affirmed for you in the following words, “ that the conversion of a
 “ grown person from Heathenism to Christianity, is
 “ generally what is intended in the Epistles.” But
 as long as I have the most indisputable historical
 persuasion, that Saul the Pharisee was not a Heathen,
 it will be impossible for me to give my assent and
 consent to this ingenious method of softening down
 a doctrine *hard* to be understood. Yet, he stood in
 need of regenerating grace or conversion, as much as
 any heathen whatever; which may easily be proved
 by the apostle’s own account of his conversion *.

And

21. *Matt.* xx. 14—16, 21, 23. *Mark*, x. 40. *Mark*, xiii. 20.
John, vi. 37, 39, 64, 65. *John*, x. 16, 26, 27. *John*, xii. 37—41.
John, xiii. 18. *John*, xv. 16, 19. *John*, xvii. 2, 6, 9. *Acts*, ii.
 39, 47. *Acts*, ix. 1—6, 15, 16. *Acts*, xxii. 14. *Acts*, xiii. 48.
Acts, xv. 14. *Acts*, xviii. 1. 9. 10. *Rom.* viii. 28—30. 33.
Rom. ix. 10—17, 19. *Mal’achi*, i. 2, 3. *Isai.* xlv. 9, 10. *Rom.*
 xi. 2—4, 8, 29. 30. 33. 34. 36. *1 Kings* xix. 18. *1 Cor.* i. 9.
 26, 31. *James* ii. 5. *2 Cor.* iv. 3, 4. *Eph.* i. 3—7. 9. 11. *chap.*
 ii. *1 Thess.* i. 4. 5. *1 Cor.* i. 18. 24. *1 Thess.* v. 9. *2 Thess.* ii.
 13, 14. *2 Tim.* i. 8—10. *Rom.* i. 6. *2 Tim.* ii. 10. 18, 19.
1 Pet. i. 1, 2. *1 Pet.* ii. 8—10. *1 John*, ii. 19. *1 John*, iv. 19.
Rev. xiii. 8, *chap.* xvii. 18. *Rev.* xvii. 8. *Rev.* xx. 15. *Rev.*
 xxi. 27.

* *Acts* xxvi.

Regeneration is not a mere conversion from one creed or sect to
 another; or even from Atheism, Judaism, Heathenism, Infidelity,
 or Idolatry, to Christianity. A man might pass through changes
 of this kind, till he had tried all the modes of religion that have
 been known on earth; and yet be at last excluded as *unregenerate*
 and

And Nicodemus, another *Pharisee*, and not a Heathen, was convinced by our Lord, that “ *except* “ *a man be born of water, and of the Spirit, he cannot* “ *enter the kingdom of God **.” A man may be sensible of this new birth, though he *knows* not whence the Spirit cometh, or whither it goeth ; he heareth the sound thereof, and feeleth its renovating effects †.

If the new birth or regeneration be not as necessary to make a Christian in “ *these latter days in* “ *which the perilous times are come ‡*,” as it was in the first stages of Christianity, it must be proved that the carnal mind is not *now* at enmity with God ; and if that was the case, then, would not so many abound among us “ *who deny the Lord that bought* “ *them §*,” and “ *do despight unto the Spirit of his* “ *grace ||*.” If it was essential in the apostles days to receive the Holy Ghost, before they could be

and *unclean* from the kingdom of Heaven: *Regeneration* may therefore be defined, a change wrought by the *power* of the *Holy Spirit*, in the *understanding*, *will*, and *affections* of a sinner ; which is the commencement of a new kind of life, and which gives another direction to his *judgment*, *desires*, *pursuits*, and *conduct*.

SCOTT' *says* .

* *John* iii. 5.

† It was not the deficiency of the doctrine of the new birth, but it was the blindness of the Doctors that was the cause they were so ignorant of it.

Dr. LIGHTFOOT.

‡ *2 Tim.* iii. 1.

§ *2 Pet.* ii. 1.

|| *Heb.* x. 29.

Christians

Christians (I mean as to the common operations of it), why should it not be as necessary now? Had not the elegant and fashionable infidel Lord ROCHESTER, whom I quote as an example, because his case is so generally known; if he had not experienced the work of *regeneration* on his heart, he tells us himself, in words to this effect, "that he had "not only lived, but died an infidel." And if the characters I have brought forward, who were not *Heathens*, needed conversion, it naturally follows, that others in their natural state must need it also; for the apostle's assertion will hold good to the end of time, "*If any man,*" let him be who he will, or what he will, let him live under whatever period he may, or in whatever zone, if he "*has not the "Spirit of Christ, he is none of his *.*" I should presume, that all who reprobate *conversion, regeneration, or the new birth*, and call all the happy recipients of this supernatural change by the names of *enthusiasts and fanatics*, must certainly be total strangers to it themselves; but I would wish to shew you, that there are many very eminent and pious men, who thought on this subject very differently from Dr. PALEY and yourself. And, first, the learned and pious CHARNOCK tells us, "That there is as real a "resurrection of the soul in *regeneration*, by the trumpet of the gospel, accompanied with a vigorous "efficacy of the *Holy Ghost*, as there shall be of "bodies by the voice of the Son of God, at the

* Rom. viii. 2.

“found of the trumpet of the Archangel.” He informs us also, that “ ’Tis a greater power expended in *regeneration*, than in creation; more power morally in this, than physically in that : one word created the world ; many words are combined for the new preparation of the heart. ’Tis easier to make a thousand glasses, than to set together one that is dashed to pieces.”

In another place he says, “ that in every believer there is a change of nature ; for it is impossible a man should stand bent to Christ with his old nature predominant in him, any more than a pebble can be attracted by a loadstone, till it put on the nature of steel : an unrighteous nature cannot act righteously ; it must therefore be a God who is above nature, that can clothe the soul with a new nature, and incline it to God and goodness in its operations. Now to see a lump of vice become a model of virtue, for one that drank iniquity like water, to change that sinful thirst for another for righteousness ; to crucify his darling flesh, to be weary of the poison he loved, for the purity he hated ; to embrace the gospel, which not his passion but his nature abhorred ; to change his hating of duty, to a free-will offering of it ; to make him cease, from a loathing the obligations of the law, to a longing to come up to the exactness of it ; to count it a burden, to have the thoughts at a distance from God, when before it

“ was a burden to have one serious thought fixed
 “ on him, speaks a supernatural grace transcendently
 “ attractive, and powerfully operative. Heavy
 “ elements do not ascend against their own nature,
 “ unless they be drawn by some superior force : to
 “ see a soul weighed down to the earth, to be
 “ lifted up to heaven, must point us to a greater
 “ than created strength, that caused the elevation.
 “ These acts are supernatural, and cannot be done
 “ by a natural cause ; for then the effect, as an ef-
 “ fect, would be more noble than its cause.”

The next authority I would quote, is that of the
 Reverend Mr. JONES, who was a few years since
 chaplain of Saint Saviour's, Southwark. He says,
 speaking of the opposition that men of learning ge-
 nerally make to the doctrines of the gospel, “ It
 “ alarms their pride when they are told, that with
 “ all their learning they may be ignorant of the one
 “ thing needful.” He declares, “ that he knew
 “ many who valued themselves highly on account
 “ of their learning and outward acquirements, and
 “ yet were as ignorant of vital and experimental
 “ religion as the ground they trod on ; who, while
 “ they profess to be teachers of others, have need
 “ that some should teach them what are the *first*
 “ *principles* of the Gospel of Christ. But whatever
 “ opposition they may make to the *doctrines of the*
 “ *Gospel*, they are nevertheless *true*, and demand
 “ our serious attention : however men may value
 “ themselves

“ themselves upon the dignity of their nature, the
 “ strength of their faculties, and depth of their
 “ learning, they must experience in themselves a
 “ *real change* effected by the *Spirit of God*, before
 “ they can have any interest in the blessed Medi-
 “ ator.”—And when he attacks the error of sup-
 posing that *baptism* by water is all the *new birth* or
regeneration required, he has these words (alluding
 to the awful state which thousands, it may be pre-
 sumed, live in all their lives after baptism), “ what
 “ sort of a character must a *regenerate drunkard* be, a
 “ *regenerate sabbath-breaker*, or a *regenerate blasphe-*
 “ *mer* ? The terms are a contradiction, and yet
 “ many are affronted if they are told that they are
 “ no Christians; many conclude, because they have
 “ been baptized with water, they must be Chris-
 “ tians. That such characters above described are
 “ baptized Heathens, if they please, but Christians
 “ they cannot be, till they receive the *regenerating*
 “ grace of God in their hearts.”

The Reverend Mr. STILLINGFLEET informs us,
 “ that before the soul was *born again*, it had no pro-
 “ per sense, knowledge, or feeling of divine and spi-
 “ ritual things; it lay in darkness and the shadow
 “ of death: having no hope, and without God in
 “ the world. But when it pleases God to call it
 “ forth to a *new birth*, by his all-quickenings power,
 “ the breath, as it were, of a divine and spiritual
 “ life is imparted to it. It begins henceforth to
 “ live

“ live unto God; to live by faith in him, and
 “ Jesus Christ, whom he hath sent : whereas it was
 “ once blind, now it sees, and approves of the truths
 “ of the Gospel ; whereas conscience was insensi-
 “ ble and unfeeling, now it becomes tender ; the
 “ man is turned from darkness to light, and from
 “ the power of Satan unto God.”

Bishop HOPKINS tells us, that “ *Regeneration* is
 “ a change of the whole man in every part and
 “ faculty thereof, from a state of sinful nature to a
 “ state of supernatural grace, whereby the image of
 “ God, that we defaced and lost by our first trans-
 “ gression, is again in some good measure restored.”

HERMAN WITSIUS, on the Covenants, has these
 words, “ that *Regeneration* is that supernatural act of
 “ God whereby a new and divine life is infused
 “ into the *elect person* spiritually dead, and that
 “ from the incorruptible seed of the word of God,
 “ made fruitful by the *infinite power of the Spirit* *.”

Dr. HAWKER, in his Sermons on the Personality
 of

* “ The operation of the *Holy Ghost* is special, and proper to
 “ the godly : he is unto them a *Spirit of sanctification*, renewing
 “ their hearts by his *effectual grace* ; he first rebukes them of sin,
 “ he wakens their conscience with some sight of their iniquities,
 “ and sense of that wrath which sin hath deserved ; whereof arises
 “ *heaviness in their hearts, sadness in their countenance, lamentation*
 “ *in their speech*, and such an alteration in their whole behaviour,
 “ that their former pleasures become painful unto them, and
 “ others who knew them before, wonder to see such a change in
 “ them. From this he proceeds, and leads them to a sight of
 “ God’s mercy in Christ ; he inflames their hearts with a hunger

of the Holy Ghost, says, " that the heart of man in
 " its *unregenerate state*, is a soil unfavourable to the
 " culture of divine truth."

Our countryman, Lord BACON, informs us,
 " that the three heavenly unities exceed all natural
 " unities ; that is to say, the unity of the three Per-
 " sons in Godhead, the unity of God and man in
 " Christ, and the unity of Christ and the Church,
 " the *Holy Ghost* being the worker of both these lat-
 " ter unities ; for by the Holy Ghost was Christ in-
 " carnate and quickened in flesh, and *by the Holy*
 " *Ghost is man regenerate and quickened in the Spirit.*"

The last authority which I shall bring on this
 subject, is from Dr. EDWARDS's Preacher : " How
 " seldom," says he, " are the people informed

" and thirst for that mercy, and works in their hearts such a love
 " of righteousness, and hatred of sin, that now they become more
 " afraid of the occasions of sin, than they were of sin itself : this
 " resistance made to the temptation, this care to eschew the occa-
 " sions of sin, is an undoubted token of the Spirit of Christ dwell-
 " ling in them." *Bishop COOPER's folio Works*, page 59.

From these convictions of sin, probably may arise the sentiment
 which is generally advanced by the world, that religion causes
 persons to be possessed by *melancholy and moroseness* ; but they will
 do well to recollect, that before a sinner can rejoice in God his
 Saviour, and shew the real happiness of the Christian religion by
 the cheerfulness of his countenance, as well as the serenity of his
 manners, in general, he must "*sorrow after a godly sort*," and
 while sorrow endures for the night of conviction, joy cometh in
 the morning of pardoning love in Christ.

" As worldly joy ends in sorrow, so godly sorrow ends in joy."

MASON's *Remains*.

" about

“ about the true nature of *regeneration*, or the *new*
 “ *birth* ! how seldom is the absolute necessity of the
 “ knowledge of Christ, as a mediator, insisted upon !
 “ It is rare to hear the preacher speak of and main-
 “ tain the absolute necessity of being *supernaturally*
 “ *enlightened*, in order to the right and saving under-
 “ standing of the things of God ; nay, how often
 “ do we hear the contrary ! I have known that when
 “ some of those doctrines have been discoursed of
 “ by one in the pulpit, it hath been said that he
 “ preached like a *Presbyterian* ; but if this be to
 “ preach like a *Presbyterian*, I pray heartily, that
 “ the number of *Presbyterians* may increase more
 “ and more : and if this be to preach like a *Presby-*
 “ *terian*, then all our bishops and divines were *Pres-*
 “ *byterians* in queen Elizabeth’s and king James
 “ the First’s days, and afterwards ; for no man can
 “ have the face to deny, that these were the doctrines
 “ that they openly professed and maintained.”

You must be convinced, that there are some emi-
 nent men, who have thought on the subject of *re-*
generation as the *enthusiasts* do, and as the Scriptures
 encourage and command them to do *.

I remain, Reverend Sir,

Your most obedient humble Servant

T. W.

* ————— “ Thou, *celestial light*,

“ Shine *inward*, and the mind thro’ all her powers

“ *Irradiate* ; there plant eyes ; all mist from thence

“ Purge and disperse ! ” —————

MILTON’S *Paradise Lost*, book iii. 51.

LETTER VII.

REVEREND SIR,

I WOULD next attend to that part of Doctor PALEY's quotation, in which he maintains, " that
" there is now no necessity for a change *equal* or
" *similar* (alluding to the case of *conversion*) com-
" monly intended in the Epistles, to be experi-
" enced by us, or by any one that is educated in
" a Christian country, to whom the *facts, precepts,*
" and *hopes* of Christianity have from his very in-
" fancy been familiar*."

It is wonderfully surprising, that an Archdeacon

* Those who are *nominal* Christians, and have a form of god-
liness, but deny the power thereof, are denominated *ready made*
Christians, who consider Christianity as a geographical term,
properly applicable to all those who have been born and edu-
cated in a country wherein Christianity is professed; not as in-
dicating a *renewed nature*, as expressive of a *peculiar character*,
with its appropriate *desires* and *aversions, hopes* and *fears*, and
joys and *sorrows*.

To people of this description the solemn admonition of Christ
is addressed; " I know thy works; that thou hast a name, that
" thou livest and art dead. Be watchful, and strengthen the
" things which remain, that are ready to die; for I have
" not found thy works perfect before God."

WILBERFORCE'S *Practical View of Christianity*, page 440.

of

of our church should advance such an *hypothesis*; because, surely (if I rightly understand him), it cannot follow, that a man living in a Christian country, and brought up under Christian parents, must of necessity be a Christian; or else, as I said before, we should have no unbeliever amongst us—a fact not to be controverted. I never heard before that we inherited any thing but sin from our parents; but now, we are told that we inherit Christianity also, (or, in other words, if I mistake not, to the same effect). If our having the *facts*, *precepts*, and *hopes* of Christianity in the kingdom in which we live, is *Christianity* itself, I confess it is a much easier matter to be a Christian than I ever conceived it to be, and considerably more so than the word of God declares it is; for our Lord says, that “*except a man be born of water, and of the Spirit, he cannot enter the kingdom of heaven* *.” Therefore, the facts, precepts, and hopes, which we have as natural men, will avail nothing, till this great work has taken place in the heart. I am told, that “*the righteous themselves scarcely are saved* †,” (alluding to the difficulties they find in themselves); and that “*strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it* ‡.” But the learned Archdeacon seems to remove all the difficulties by telling us that the ordinary *facts*,

* *John* iii. 5.† *1 Pet.* iv. 18.‡ *Mat.* vii. 14.

precepts, and *hopes* which we have in common, as the children of a Christian country, are, generally speaking, sufficient. Alas ! merely to give an *assent* and *consent* to the *facts*, *precepts*, and *hopes* of Christianity, cannot at any rate be the faith of God's elect, which is a lively operative principle, and so influential on the conduct, that the person who is a partaker of it becomes quite a different character in his life, conduct, and conversation, and, in the words of the Apostle, says, and knows it to be true, that "*old things are passed away; behold, all things are become new* *." Now if this change be necessary to be wrought on the heart of a ruined sinner, I wish to know if such *facts*, *precepts*, and *hopes* as oppose themselves to this change, are all that can be expected ?

But the Archdeacon, and you with him, seem to reprobate the idea of "*feeling the impulse of the Holy Ghost*." Now as you have professed that you were *inwardly moved by the Holy Ghost* to take upon you the office of the ministry, it is but a matter of reasonable inquiry, to ask how you could have been *inwardly moved by the Holy Ghost* without *feeling something like a supernatural impulse* ? However the church does not esteem it *enthusiasm*, or *fanaticism*, in the faithful, "who imagine to themselves "*certain perceptible impulses of the Holy Ghost*."

In her 17th Article she considers it a great

* 2 Cor. v. 17.

blessing,

blessing, and as an unspeakable comfort to godly persons, not to imagine merely, but “ actually to *“ feel in themselves the working of the Spirit of Christ.* If it is necessary to be *inwardly moved* by the Holy Ghost, and you are determined to think otherwise, it must follow, that neither you, nor the Arch-deacon could as yet “ have come to the” *experimental* “ knowledge of the truth,” for sure it is, that if you had ever been *inwardly moved by the Holy Spirit*, you never would have reprobated the “ *feeling*” of it.—But that you may not suppose I stand defenceless and alone, or unguarded by learned and approved theologists, I will introduce the sentiments of a few eminent men, whose words, I should hope, would have a due weight and influence on your mind.

The first I shall bring forward is Bishop TAYLOR, whose writings you admire and recommend; he says, “ that no man can be convinced, well “ and wisely, of the holy, blessed, and undivided “ Trinity, but he that *feels* the mightiness of the “ Father begetting him to a new life, the wisdom “ of the Son building him up in a most holy faith, “ and the love of the *Spirit of God making him to “ become like unto God.*”

Mr. FULLER, an admired and a well known writer, has these words: “ Why should *religion* be “ the only subject on which we are not allowed to “ *feel?* Men are praised for the exercise of ardour, “ and even of ecstasy, in poetry, in politics, and in

“ the endearing connexions of social life ; but in
 “ religion we must either go on with cool indif-
 “ ference, or be branded as *enthusiasts*. Is it be-
 “ cause *religion* is of less importance than other
 “ things ? Is eternal salvation of less consequence
 “ than the political or domestic accommodations
 “ of time ? It is treated by multitudes as if it were ;
 “ and the spirit of Socinianism, so far as it operates,
 “ tends to keep them in countenance. Is it not
 “ a pity but those who call themselves rational
 “ Christians would act more rationally ? Nothing
 “ can be more irrational, as well as injurious, than
 “ to encourage an ardour of mind after the trifles of
 “ a moment, and to discourage it when pursuing
 “ objects of infinite magnitude.”

Doctor JOHN TOTTIE, Canon of Christ Church,
 addresses the students of the university of Oxford,
 on the subject of the *Spirit's influence*, thus, in a ser-
 mon on “ The wind bloweth where it listeth,” &c.
 “ The same kind of operation hath the *Spirit of*
 “ *God*. The inspiration of it flows like the soft
 “ and warm breezes of the air. It refreshes the soul
 “ with peaceful and pleasing thoughts ; it keeps
 “ the conscience pure and undefiled, and preserves
 “ it from the pestilential contagion of sin. All this
 “ may he *perceived* and *felt*. We shall *feel* and
 “ confess the enlivening presence of this *Holy*
 “ *Spirit* in the peace of conscience, in an unruffled
 “ composure and serenity of mind, in having a de-
 “ light in the love of God, and in the love of his

“light in virtue, in the possession of all those Christian
 “graces that purify and refine the soul in the
 “assurance of God’s favour, and in hope full of
 “immortality. These effects the pious Christian,
 “who is led by the *Spirit*, does *most undoubtedly feel*.”
 To this sermon, before the University of Oxford,
 June 1st, 1766, the same divine adds: “No man
 “can be a real Christian who has not an *intimate*
 “*union with the Divine Spirit.*”

Bishop HICKMAN says, “that we not only be-
 “lieve the operations, but we *feel* them too; we
 “*feel* the comfortable influences, the sacred ema-
 “nations of the *Holy Spirit* upon us; more par-
 “ticularly at those offices of devotion wherein
 “he descends upon *us* also, as he did once upon
 “our blessed Saviour like a dove, and sheds his
 “grace upon us in some measure, with those ex-
 “cellencies which become the sons of God.—
 “Or, rather, he descends upon us, as he did once
 “before upon the face of the waters, when he
 “brought beauty and order upon that which be-
 “fore was nothing but deformity and confusion.”

The seraphic Dr. WATTS* is the last I shall
 quote

* As some people might object to a quotation from Doctor
 Watts, merely because he was not a minister of the establish-
 ment, I have here subjoined the opinion of Doctor Knox,
 which he has given of him in his *Christian Philosophy*, and I
 should hope, that *his* account of him will carry with it sufficient
 weight and influence, to remove any prejudice from the minds
 of

quote on this subject; he asks this important question: "Is the *feeling sense of the Holy Spirit* given to none but Christ's apostles, and the prime ministers in his kingdom? Was that rich treasure exhausted in the first ages of the gospel, and none left for us? God forbid; every one of his

of those who might otherwise have been totally inclined to reject any sentiments this great and excellent man might have advanced on any theological subject.—Dr. Knox thus expresses himself: "The opinion of a man which I shall now produce, like Dr. Isaac Watts, on the true nature of Christianity, is almost of itself decisive. He was not only a devout and zealous Christian, but a profound scholar, a natural philosopher, a logician, and a metaphysician. His life and conversation exhibited a pattern of every Christian virtue.

"For my own part," says Dr. Knox, "I cannot but think this good man approached as nearly to Christian perfections as any mortal ever did in this sublunary state; and, therefore, I consider him as a better interpreter of the Christian doctrines than the most learned critics, who, proud of their reason and their learning, despised or neglected the very life and soul of Christianity, the living everlasting *gospel*, the supernatural operation of DIVINE GRACE.

"And be it ever remembered, that Dr. Watts was a man who cultivated his reason with particular care, who studied the abstrusest sciences, and was as well qualified to become a verbal critic, or a logical disputant on the scriptures, as the most learned among the doctors of the Sorbonne, or the greatest proficient in polemical divinity."—I mention this circumstance for the consideration of those who insinuate, that the doctrine of grace cannot be entertained but by ignorant, as well as fanatical persons; by persons uninitiated in the mysteries of philosophy.

"subjects

" subjects have the same favour bestowed upon
 " them, though not in the same degree; every
 " humble and holy soul in our day, every true
 " Christian is possessed of the Spirit, for " he that has
 " not the Spirit of Christ (whether he lived in the
 " apostles days, or any other days) is none of his,"
 " Rom. viii. 9; and wherever this *Spirit* is, it works
 " miracles too; as it changes the sinner to a saint;
 " it opens his blind eyes; it new creates his nature;
 " it raises the dead to a divine life, and teaches
 " Egypt, and Assyria, and the British isles, to
 " speak the language of Canaan. It is this gift of
 " the Spirit which the Son sends down to us con-
 " tinually from the Father, that is the original and
 " spring of all these blessings *."

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

* As there are three several and sundry persons in the Deity, so
 have they three several and sundry offices proper unto each of
 them. The Father to create, the Son to redeem, and the *Holy*
Ghost to sanctify and regenerate: whereof the last, the more it is
 hid from our understanding, the more it ought to move all
 men to wonder at the *secret and mighty working of God's Holy*
Spirit, which is within us; for it is the *Holy Ghost*, and no
 other thing, that doth quicken the minds of men, stirring up
 good and godly motions in their hearts, which are agreeable to
 the will and commandment of God; such as otherwise, of their
 own

own crooked and perverse nature, they should never have—that which is born of the Spirit. Man of his own nature is fleshly and carnal, corrupt, and naught, sinful and disobedient to God, without any spark of goodness in him; without any virtuous or godly motions, ONLY given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus.

First part of the Homily on Whit Sunday.

Bishop BURNET, in his *Pastoral Care*, page 3, having noticed the question proposed to those who are about to be ordained Deacons, says, “Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office, to serve God, for promoting his glory, and the edifying of his people?”—He adds, “Certainly the answer that is made to this ought to be well considered; for if any one says, ‘I trust so,’ that yet knows nothing of any such motion, and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to men, but to God.” And again, page 112, “Shall not God reckon with those who dare to run without his mission, pretending that they trust they have it, when, perhaps, they understand not the importance of it; nay, and perhaps some laugh at it, as an *enthusiastical* question, who yet will go through with the office! They come to Christ for the loaves; they hope to live by the altar, and the gospel, how little soever they serve at the one, or preach the other; therefore they will say any thing that is necessary for qualifying them for this, whether true or false.” And in page 183, having copiously discoursed of the studies befitting ministers, especially the study of the Scriptures, he adds, “But to give all these their full effect, a priest that is much in his study, ought to employ a great part of his time in secret, and fervent prayer, for the direction and blessing of God in his labours, for the constant assistance of his Holy Spirit, and for a lively sense of divine matters, that so he may feel
“ the

LETTER VIII.

REVEREND SIR,

THE next charge you impose upon the enthusiasts, is not exactly correct. They do not accuse *all* the Established Clergy with not preaching the gospel, and you will do me the justice to allow, what all those who attended the ministry of your truly valuable predecessor will boldly affirm, that he did not *merely* preach the gospel, but opened to them its rich treasures, and illustrated its doctrines in the most attractive and energetic language, in such language, and after such a manner, that his adversaries, like those of the proto-martyr Stephen, “*were not able to resist the wisdom and the Spirit by which he spake*.*” “*To him to live was CHRIST †.*” No wonder, therefore, that he preached HIM, as “*the same yesterday, to-day, and for ever ‡.*” Doubtless he could have said, that he delivered to his hearers “*that which he had received of the Lord Jesus §.*”

“*the impressions of them grow deep and strong upon his thoughts: this, and this only, will make him go on with his work without wearying, and be always rejoicing in it.*”

Bishop BURNET's *Pastoral Care.*

* *Act.* vi. 10.

† *Heb.* xiii. 8.

‡ *Phil.* i. 21.

§ *Act.* xx. 24.

He

He adopted the language of St. Peter, and followed his example : “ *If any man speak (or preach), let him do so as the oracles of God ** ;” nor was he at a loss to account for the reason why so many of his brethren did not preach as the oracles of God, since it is recorded in the prophecy of Isaiah, “ *that if ministers do not speak according to the law and the testimony, it is because there is no light in them †.*” However, he had indisputably an abundance of the true light, and he abided in the light, and it was manifest by his deeds that he was in the light.

This, however, is certain, and I have never heard an *enthusiast* declare to the contrary, that there are now very many of the clergy, who have been regarded, and still distinguish themselves, as eminent, faithful, and zealous preachers of the gospel of Christ.—But, alas ! if we look on the other side of the question, there are many, very many, who do not preach the gospel : and that I may not assert, where I ought to prove, a position, I shall define what the *gospel* is, and, of course, when a man may be said to *preach it*. But in order to strengthen what I may advance, and that I may not incur censure without being in good company, I have thought it better to collect a few notes from the most rational and celebrated authors.

CHAMBERS tells us, “ that the word *gospel* is Saxon, and of the same import with the Latin *evangelium*, or the Greek “ *ευαγγελιον*,” which is analogous

* 1 Pet. iv. 11.

† Isaiah viii. 20.

to glad tidings, or good news. And a preacher of the gospel must necessarily be one who discourses at all events upon the most prominent and essential doctrines contained in the sacred writings. "The various perfections of God, the utter apostasy of our fallen nature from him, the deep malignity of sin, the excellency of that holy law by which the sinner is condemned, the only method of his justification through faith in a Redeemer, and the regenerating grace of the Holy Spirit, as the beginning of all real sanctification, are truths of the utmost importance; truths which embrace Christianity on every side; truths so obviously insisted upon in almost every page of Holy Writ, that he who runs may read them *."—If any of these be invaded, the fortress of Christianity is attacked; if they be not all admitted, *"our loins are not yet girt about with truth, we have not on the breast-plate of righteousness, our feet are not shod with the preparation of the gospel of peace, we have not taken the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, nor the helmet of salvation and the sword of the Spirit, which is the word of God †."*

If this armour of God be necessary to constitute a *sound* believer, can a *sound* preacher do with-

* Cecil's Memoirs of the Life of the Hon. and Rev. William Bromley Cadogan.

† Eph. vi. 14, 15, 16, 17.

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* Cecil's Memoirs of the Life of the Hon. and Rev. William Bromley Cadogan.

† Eph. vi. 14, 15, 16, 17.

out it ? or, rather, if he either disbelieve the truth, explain it away, or throw any part of it in the shade, is he not an *unsound* preacher ? “ *a workman that needeth to be ashamed* * ? ” that doth not study to shew himself approved unto God, and that cannot, or will not, rightly divide the word of truth ?

It is peculiar in evangelical preaching, to consider the love of God as the grand cause of our *regeneration* and *conversion* ; and the preachers of the gospel have a particular regard to this apostolical axiom, that believers love God, because he first loved them : from this principle of love, they maintain that every thing necessary to salvation derives its origin, and that good works, considered as the fruits of faith, arise from the same cause.

Mr. HERVEY, the author of the *Meditations*, conceives that “ Christians work from life, and not for it ; ” or, in other words, a man believes he is made alive to God, and then works for God ; for it would be incongruous to suppose that one who is dead to God, can do any manner of work worthy of God. It was a saying of an eminent divine of the last century, “ that no person could be qualified “ to teach others the truths of God, till they were “ taught themselves.” But some there are who conceive, that because they are scholars, they must be divines.

However necessary and useful learning may be

* 2 Tim. ii. 15.

in its place, yet surely the merely learned are not all of them babes, much less young men, and still less fathers' in Christ *? I entirely agree with the late excellent and pious Bishop HORNE, " That
 " without the continual *inspiration of the Divine Spirit*
 " in all things directing and ruling their hearts—

* *Eusebius*, in his Ecclesiastical History, Lib. xi. Cap. 3, telleth a strange story of a certain learned and subtil philosopher, who
 " being an extreme adversary to Christ, and his doctrines,
 " could by no kind of learning be converted to the faith; but
 " was able to withstand all the arguments that could be brought
 " against him with little or no labour. At length, there started
 " up a poor simple man, of small wit, and less knowledge, one that
 " was reputed among the learned as an idiot; and, he in God's
 " name, would needs take in hand to dispute with this proud
 " philosopher: the bishops and other learned men standing by,
 " were marvellously abashed at the matter, thinking by his do-
 " ings they should be all confounded, and put to open shame.
 " He, notwithstanding, goeth on; and, beginning *in the name*
 " *of Jesus*, brought the philosopher to such point in the end, con-
 " trary to all men's expectations, that he could not choose but
 " acknowledge the power of God in his words, and to give
 " place to the truth. Was not this a *miraculous* work, that one
 " *filly soul of no learning* *, should do that which *many bishops of*
 " *great knowledge and understanding* were never able to bring to
 " pass †?" First part of the *Homily on Witsunday*.

* " God hath chosen the foolish things of the world to confound the wise;
 " and weak things of the world to confound the things which are mighty."

1 Cor. i. 27.

" I thank thee, O Father, Lord of heaven and earth, because thou hast hid
 " these things from the wise and prudent, and hast revealed them unto babes."

Matthew xi. 25.

† " The world by wisdom knew not God." 1 Cor. i. 21.

F

" they

“ they may be *scholars, and critics, and men of taste* ;
 “ they may be *monitors and moralists of civil society*, but
 “ they are no longer to be considered as “ *Christian*
 “ *Divines* ; neither will their labours be attended
 “ with any *saving effects*.”

You recollect, no doubt, where it is said, “ *the*
 “ *wisdom of this world is foolishness with God* * ;” and
 that when St. Paul was converted to the faith, “ *he*
 “ *counted every thing (and the learning of course which*
 “ *he received at the feet of Gamaliel) but dross and dung,*
 “ *that he might win Christ, and be found in him* †.”
 In the 1st chapter of the 1st epistle to the Corinthi-
 ans, he exclaims with particular emphasis, “ *where*
 “ *is the wise ? where is the Scribe ? where is the*
 “ *disputer of this world ? hath not God,*” saith he,
 “ *made foolish the wisdom of this world ?*” In the 24th
 verse he assures us, “ *that Christ is the power of*
 “ *God and the wisdom of God, but unto them*” *only*
 “ *which are called, whether they be Jews or*
 “ *Greeks.*” “ *The world,*” he declares, “ *by wisdom*
 (natural wisdom) “ *knew not God, but it pleased God*
 “ *by the foolishness of preaching, (considered as foolish-*
ness by carnal men, and for this reason, probably, be-
 cause it brought to nothing the understanding of
 the prudent), “ *to save them that believe.*” Is it not
 necessary for us to draw this conclusion, that the
natural man discerneth not the things of the *Spirit of*
God, because they are *spiritually discerned*.

It is my firm belief as well as yours, “ *that woe*

* 1 Cor. iii. 19.

† 1. Cor. i. 20.

“ will

“ will be to those who *preach not the Gospel* ;” and indeed a *heavy* ~~woe~~ it must be ; for we have a decided and indisputable authority to determine, “ that if any other *Gospel* is preached than that “ which has been preached by the apostles, and is “ now preached by those who inherit the *same* “ *Spirit* which actuated and influenced them ; these, “ let them be who they may, whether Roman Catholics or Protestants, Church-men or Dissenters, “ let them be *accursed* !” and I leave you to judge, what it will be to expire under the *heavy* and *eternal* *curse* of an *avenging* God !

I cannot in this place forbear to insert an extract taken from an admirable sermon of Bishop REYNOLDS's, on *preaching Christ*. “ This is not the “ work of a careless loiterer, that shears the fleece “ and starves the flock. This weighty work of “ preaching is to be managed and discharged, “ with that special skill, that the preachers may “ approve themselves unto God, as workmen that “ need not to be ashamed, rightly dividing the “ word of truth. 2 Tim. ii. 15. It should be “ of the demonstrative and convincing kind, not “ the enticing words of man's wisdom, but such “ that the convicted sinner will acknowledge to “ have God in it, by the effects it has on the con- “ science. It must be preached with sincerity and “ faithfulness, not dissembling any necessary doctrine ; nor daubing with untempered mortar ; “ nor corrupting the word of truth ; but deliver-

“ing the whole counsel of God; pleasing men in
 “all things for their profit and edification; and
 “to all other purposes, not *pleasing men*, but God,
 “which trieth the heart, telling them the truth,
 “though they be judged enemies for so doing, Gal.
 “i. 16; so that the gospel preached may come to
 “the hearers not in word *only*, but in *power*.”

1 Theff. i. 5. He says (speaking of the *example of the preachers of the Gospel*) “that they must be
 “like the *star* which did not only *light* the wise men,
 “but *lead* them to CHRIST.” Matt. ii. 9. He
 then discountenances those who preach *them-*
selves. “When ministers preach themselves, they
 “prophecy lies, and the deceits of their own
 “hearts, Jer. xxiii. 16, 26; teaching for doc-
 “trines the traditions or commandments of men,
 “Matt. xv. 9; making “*sad* the righteous, i. e.
 “those who submit to the righteousness of God:”
 And again, “that the *Lord Jesus* ought to be the
 “*author*, the *object*, and *end*, of *preaching*.”

As to a *minister's qualifications* for the work of
 the ministry, “they ought to have sanctity of life,
 “which may fit and dispose for the faithful and
 “conscientious discharge of the office, to make a
 “man zealous for the glory of God; sensible
 “of the interest of souls; exemplary to the flock;
 “able to speak experimentally of the ways of God,
 “the devices of Satan, the deception of lust, the
 “issues of temptation, the consolation of the Holy
 “Spirit, and other the deep mysteries of salvation,—
 “*soundness*

“*soundness of doctrine* in general.”—The bishop says farther, “*that they must preach Christ as the great end of all their preaching*; that they may advance his interest and promote his designs; that he may see of the travel of his soul, and be satisfied; that his people may be gathered, his body (the church) edified, his saints perfected, his enemies subdued, his gospel propagated, his name glorified; and he finally admired in all them that believe.” 2 Theff. i. 10.

And, addressing his clergy, he adds, “If you destroy your flocks by your negligence; if the *shepherds* do not feed, nor the *physicians* heal, nor the *watchmen* keep, nor the *stewards* provide for the flock, you have betrayed a trust, abused a Lord, exposed a *depositum*, you shall give an account, not only for souls murdered, but for an office neglected, for a talent hidden, for a stewardship unfaithfully and injuriously administered. O, therefore, studiously and conscientiously apply yourselves to the heavenly skill of spiritual preaching. Preach in good earnest, as those who seriously intend their own and their hearers salvation! *Preach not as a rhetorician* at a desk, only to *tickle ears*, and to play a prize; *but as an advocate* at a bar, to preserve a client, to *save an immortal soul*. So declare of the *all-sufficient righteousness* and *unsearchable riches* of *Christ*, the excellency of his knowledge, the unmeasurableness

“ *surableness* of his love, the *preciousness* of his pro-
 “ *mises*, the *fellowship* of his yoke, the *sweetness* of
 “ his peace, the *joy* of his salvation, the *hope* of his
 “ glory, that the hearts of your hearers may burn
 “ within them, and they may fly unto their win-
 “ dows like doves for shelter and sanctuary into
 “ the arms of such a Redeemer, who is able and
 “ willing to *save to the uttermost*, those, that come
 “ to God by him; that they may with all ready
 “ obedience, and by the constraining power of the
 “ *love of Christ*, yield themselves to the govern-
 “ ment of the Prince of Peace, by whom the prince
 “ of this world is judged and cast out, his works
 “ destroyed, and we, for this end, bought with a
 “ price; that we should not be our own, but his
 “ that bought us, nor live any longer to ourselves,
 “ but unto him that loved us, and died for us, and
 “ rose again.

“ *Breach not yourselves*, your own *imagination*, the
 “ *devices* of your hearts; set not up your *reason*
 “ against God’s WORD, nor your *will* against his
 “ *grace*, nor your *interest* against his glory, nor your
 “ *fleshy wisdom* against the *simplicity* of his holy
 “ *gospel*! Preach not out of ostentation merely to
 “ the *fancies* and *wits of men*, to please, or to tickle
 “ them; but out of manifestation of truth to the
 “ conscience to please God.

“ *Preach Christ Jesus the Lord*; determine to
 “ know nothing among your people, but *Christ*
 “ *crucified*;

"crucified; let his *name* and *grace*, his *spirit* and
 "love, triumph in the midst of *all* your sermons.
 "Let your *great end* be to glorify him in the
 "hearts; to render him amiable and precious in
 "the eyes of his people; to lead them to him as
 "a *sanctuary* to protect them, a *propitiation* to re-
 "concile them, a *treasure* to enrich them, a *phy-*
 "sician to heal them, an *advocate* to present them
 "and their services unto God: As *wisdom* to
 "counsel, as *righteousness* to justify, as *sanctification* to
 "renew, as *redemption* to save, and an inexhausted
 "fountain of *pardon*, *grace*, *comfort*, *victory*, *glory*.
 "Let *Christ* be the diamond to shine in the bo-
 "som of *all* your sermons.
 "Shall we be able to endure the hideous out-
 "cries of destroyed souls, wherewith we had been
 "entrusted, howling out that dreadful accusation
 "against us? *Parentes sensimus Parricidas!* Our guides
 "have misled us, our *watchmen* have betray-
 "ed us, our *pastors* have starved us, our *stewards*
 "have defrauded us, our *fathers* have been our
 "parricides!
 "For *Jesus'* sake! if you love *Jesus!* it is the ar-
 "gument which himself useth, John *xxi.* 15, 16,
 "17, (*And if any man love not the Lord Jesus, let*
 "*him be Anathema Maranatha*); if you would have
 "Jesus love you; if you tend his sheep; if you re-
 "gard his command; if you value his salvation;
 "study the price of souls; use the means to snatch
 "souls out of the fire; forewarn souls of the wrath

“to come ; be humble, be faithful, be painful, be
 “ pitiful towards the souls of men. Commend
 “ your fidelity, set forth Christ’s excellency unto
 “ the souls of your hearers, that you may be able
 “ to say to him at his coming, as he to his Father,
 “ *Behold me, and the children which thou hast given*
 “ *me.* Thus doing, you shall both save your-
 “ selves and them that hear you.”

And Dr. THOMAS TAYLOR, in his Precedent
 for Preaching, tells us, “ that the clergy ought
 “ not to rest upon the favour of people or multi-
 “ tudes, nor to make that a staff to lean upon, to
 “ hinder their conscience or zeal in their callings ;
 “ for he that relieth on men’s favour, must some-
 “ times *applaud* that which is evil, and contemn that
 “ which is good ; he must sometimes wink
 “ where he should see ; and, therefore, we
 “ must set our eyes towards the Lord, and judge
 “ that fit to be done, which is acceptable in his
 “ sight ; and then, if men spurn at us, we may,
 “ in integrity of conscience, say with Paul, “ I
 “ care not to be judged of any man, he that judgeth
 “ me, is the Lord.” Thus must a minister con-
 “ tent himself—If his praise be not amongst men,
 “ that his praise is with God.”

And Mr. LEIGH, in his Body of Divinity, tells
 us, “ there are five ingredients for preaching. 1st.
 “ Right understanding. 2d. True dividing. 3d.
 “ Faithful interpreting. 4th. Zealous uttering ;
 “ and, 5th. Powerfully applying.”

After

After having in some measure shewn what the preaching of the gospel is, and who may be considered as the faithful preachers of it, according to the sense of our best scholars, and most evangelical divines, I may now, perhaps, be permitted to ask if philosophical lectures on morality bear any resemblance to plain and theological discourses; and whether sensible and well conducted declamations, or dissertations upon the beauties of a *Socrates*, a *Seneca*, a *Zeno*, or a *Plato*, are at all likely to advance the propagation of real religion, and to recommend and enforce the truth as it is in *JESUS* * ?

Strictly

* The duty of encouraging *vital* religion in the Church, particularly devolves on all who have the disposal of ecclesiastical preferment, and more especially on the dignitaries of the sacred order. Some of these have *sounded the alarm*; justly censuring the practice of suffering Christianity to degenerate into a *mere system of ethics*, and recommending more attention to the *peculiar doctrines* of our holy religion. In our schools, in our universities, let the study be encouraged of the *writings* of those *venerable divines* who flourished in the *first* times of Christianity. Let even a *considerable proficiency* in *their* writings be required of candidates for ordination. Let our Churches no longer witness that unseemly discordance which has too much prevailed between the *prayers* which precede and the *sermon* which follows.—*WILBERFORCE'S Practical View of Christianity*, ch. vi. p. 421.

It is natural for people to converse upon the writings of those men with which they are most familiar. So for *moral teachers* to harangue from the writings of moral philosophers, is as natural to them as for the *faithful preachers of the Gospel* to preach from
the

Strictly speaking, the clergy might as well attempt to teach the common people the common affairs of life in Latin and Greek, as to impart spiritual knowledge, and convey religious instruction by means and precepts, if not diametrically opposite, at least, very far distant from that method, and those doctrines, which our blessed Saviour marked out to his disciples, and which he commanded them to "preach to every creature*."

His general rule cannot be mistaken, though it may be neglected. "*He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned †.*"

"*He that hath my words,*" saith God, "*let him*

the writings of patriarchs, prophets, and apostles. It is poor divinity if not fetched from the word of God; indeed it is worse than poor, for in truth it is no divinity at all. Then what becomes of all the moral teaching in the world?

* Many worthy and ingenious divines have spent the best years of their youth in the study of mathematics, logic, and metaphysics; and when they go forth from the accademic state to instruct the people, still retaining their early habits, they give lectures in the pulpit on divinity to villagers, mechanics, and tradesmen, in a style similar to that of an university professor, talking of angles and triangles, modes and figures. "The poor fishermen of Galilee would not have known what to make of Christianity thus disguised by scholastic language and refinement."

Dr. Knox's *Christian Philosophy*, p. 29.

† Mark xvi. 16.

"*Speak my word faithfully* *;" this is a duty incumbent on all who profess to preach and to teach in the name of the Lord Jesus †.

However

* *Jer. xxiii. 28.*

† To improve the people effectually, you must be assiduous in teaching the principles of the Gospel; and of the Gospel, not as almost explained away by modern refiners, but as the truth is in Jesus, as it is taught by the church, of which you are members, and as you have engaged by your subscriptions and declarations, that you will teach it yourselves. You must set forth the original corruption of our nature, and our sanctification by the influences of the Divine Spirit.

"The truth, I fear, is, that many, if not most of us, have dwelt too little on these doctrines in our sermons, partly from not having studied theology deeply enough to treat them ably and beneficially: God grant it may never have been for want of inwardly experiencing their importance!"

Archbishop SEEKER's First Charge to his Clergy.

As Christianity has all that is good in morality, so it far exceeds it, and accordingly our preaching should be above the rate of moral philosophy. Our divine orator should fetch not only his speculations and notions, but his materials for practice, from the evangelical writings. This he must do, or else he is NO MINISTER OF THE NEW TESTAMENT. There is plenty of excellent moral discourses from the pulpit, urged with great art and vigour; but, notwithstanding this, there never was less morality in men's lives and actions."

Dr. EDWARDS's Preacher.

"We, (that is the ministers of the Christian church) do prophesy, as it were, the meaning of antient prophecies: not
"make

However you persuade yourself, that you and your "Rev. Brethren, by no means keep back
 "from the people in your preaching any part of
 "the whole counsel of God ; any of the peculiar
 "doctrines of our Holy Religion; and that you dis-
 "course upon these with earnestness and due
 "zeal"—suffer me here to be rather particular, and let me remark, that if you had declared, and do now "declare the whole counsel of God," you must preach the same essential doctrines which adorned and animated the sermons of your honourable and reverend predecessor. If you have not kept back any of the peculiar doctrines of our holy religion, you must have preached the doctrines of the cross; and then you must have had your lot among those who now differ from you.

I tremble when I read that part of your discourse where you assure us, that your people for *years* have looked up to you as a dispenser of *true knowledge* ! On this point I forbear to say any thing personal or particular. This, however, I must needs say, my feelings are too acute, nor can I

"make *any new*, but interpret the *old well*; take off the veil
 "from Moses's face; find *Christ* and the *mysteries of the gospel*
 "under the types of the law; apply the old prophecies so as it
 "may appear, that the spirit of prophecy is the testimony of
 "JESUS. And he is the best prophet *now*, that can do this
 "best."

Bishop ANDREWS, in his Sermon on *Acts xi. 16. et. seq.*

find

find language strong enough to paint the horror of my thoughts, when I calculate the value and worth of immortal souls, and their danger of perishing for lack of *true knowledge* *.

Happy would it be for this age and nation, if the clergy would endeavour to imitate the apostle Paul, and cultivate that spirit of true zeal and devotion, without which no man can be a dispenser of *true knowledge*! He was fervent in spirit, as well as cogent in argument; when he spake the Spirit of God attended him. Conviction flashed, and struck the consciences of his hearers, when he preached, though it might not have produced, in all of them quietness and assurance for ever.

The Poet COWPER has laid down so excellent a model for preaching, and has given us so admirable a description of a preacher, that I may gladly indulge myself by the following insertion.

“ Would I describe a preacher, such as Paul,
 “ Were he on earth, would hear, approve, and own,
 “ Paul should himself direct me. I would trace
 “ His master-strokes, and draw from *his* design.
 “ I would express him simple, grave, sincere;
 “ In doctrine uncorrupt; in language plain;
 “ And plain in manner. Decent, solemn, chaste,
 “ And natural in gesture. Much impressed

* “ The office of the ministry is of the highest nature: it is
 “ a trust which no language can sufficiently express; and the
 “ *unfaithful discharge* of it, is, of all conditions in life, the most
 “ *dreadful*.”—LAW.

“ Himself,

" Himself, as conscious of his awful charge.

" And anxious *mainly* that the flock he feeds,

" May *feel* it too. Affectionate in look

" And tender in address, as well becomes

" A messenger of grace to guilty men.—"

But, alas! it is truly lamentable, to observe that there are too, too many who answer to the following description:—

" Behold the picture!—Is it like? Like whom?

" The *things* that mount the rostrum with a skip,

" And then skip down again—pronounce a text,

" Cry, hem; and reading what they never wrote

" Just fifteen minutes, huddle up their work,

" And with a well-bred whisper close the scene."

DOCTOR WITHERSPOON, in his Essay on Justification, has the following observations; and as they are applicable to the subject in hand, you will, I hope, excuse me if I insert them. "It doth not," he says, "perhaps become, and probably it would not be safe for me to enter into a particular examination of the manner of preaching in the present age; and, therefore, my reflections upon that subject shall be very few and general.

"What is most obvious in our present situation, and what ought to affect Christians with most concern, is, the great prevalence of infidelity. This is the more surprising, that we have never wanted, and do not at present want, many able and eminent writers to stand up in defence
" of

" of the Gospel, and refute the changeable and
 " inconsistent reasonings of infidels, whatever
 " form they shall, from time to time, think fit to
 " assume, and on whatever principles they shall pre-
 " tend to build. But, I am afraid, the best de-
 " fence of all is but too much neglected, viz.
 " Zealous, assiduous preaching the great and fun-
 " damental truths of the gospel, the lost, condemned
 " state of man by nature, and the necessity of pardon
 " through the righteousness and renovation, by the
 " Spirit of Christ.

" This would make a far greater number of those
 " who call themselves by the name of Christ,
 " Christians indeed ! and the visible efficacy of
 " his doctrine would be a sensible demonstra-
 " tion of its truth and divine original. If these
 " truths are not contradicted, it may be safely said,
 " that they are by many kept more out of view than
 " formerly ; and, surely, we have no great cause to
 " boast of our improvements in the preaching art,
 " if its goodness is to be determined like that of
 " a tree, not by its blossoms, but its fruits. There
 " is one observation which may satisfy us, that the
 " preaching of the cross of Christ will most ef-
 " fectually promote real reformation. It is, that
 " those preachers who (to say no more) approach
 " nearest to making our own merit and obedience
 " the ground of our acceptance with God, very
 " seldom, if ever, give any alarm to the consci-
 " ences

“ ences of their hearers. Let them recommend
 “ ever so pure and high, a standard of morals,
 “ they are heard without fear, and if they preach ele-
 “ gantly, with pleasure, even by the most profligate.

“ To such preachers all vain worldly-minded
 “ people usually attach themselves, where they
 “ have not cast off the very form of religion; but
 “ most part of *serious* Christians, together with
 “ professing hypocrites, who cannot easily be distin-
 “ guished in this world, always follow preachers of
 “ another strain. It is easy to see the reason of this
 “ from what has been said above; there are none
 “ who set the strictness and obligation of the law,
 “ the holiness and justice of God, in so awful a
 “ light, as those who believe there is no shelter
 “ from the sanction of the law, and the wrath of
 “ an offended God, but in the *blood of Christ*.”

I remain, Reverend Sir,

Your most obedient humble servant,

T. W.

LETTER

LETTER IX.

REVEREND SIR,

I AM not at all surpris'd that the *enthusiasts* are considered by you "as causing schism in the church;" but it is one thing to accuse them of being *schismatics*, and another thing to *prove* them to be so. The Church of Rome, for instance, regards you and all protestant divines, with their respective congregations, as *schismatics*; but you will not be easily convinced that you have been *guilty* of *schism* by becoming a priest of the English Church; or that those who dissent from the Roman communion are likewise *guilty* of dissolving that "bond of Christian fellowship by which," as you affirm all, "as members of the same body, the church, over which Christ is the head, are solemnly united and held together." Remove from her, her foreign aid and ornaments, vain philosophy, the traditions of men, and the rudiments of the world, and every thing that opposeth itself to the simplicity which is in Christ, *then* to dissent from *her* communion would be *schism* *.

Perhaps

* On the subject of *schism*, you have recommended *Daubeny's Guide to the Church*; "the *greater* part of which you think

Perhaps this may be a criterion by which to determine a real *schismatic* from one falsely so called—Should any one attempt to separate another “from the love of Christ *;” should any one attempt to derogate from the atonement of Christ, by insinuating, that his blood was not a perfect and complete sacrifice for sin, or that he is unequal to the Father as touching his god-head, or short of what St. Paul describes him to be, “even God over all, blessed for evermore †;” that man is a *schismatic*. Whoever he may be, to whom the ordinary influences of the Holy Spirit appear as *enthusiasm* or *fanaticism*, or in other words, and those of the highest authority, “whoever does despite to the Spirit of Grace ‡,” by rejecting his secret operation in the work of conversion, regeneration, and sanctification unto the blessedness of the life eternal, he also is a *schismatic*.

If I mistake not, you have confused the Church of Christ and the Church of England together. You remark, “that the time will not permit you to enlarge upon the fact, undeniable as it is, that in a religious point of view, there is a bond of Christ-

“every friend to the constitution, both in church and state, would do well to peruse.” Suffer me, as you esteem only the greater part of DAUBENY’s Guide to be unexceptionable, to refer you to Sir RICHARD HILL’s *Apology* for the Church; the whole of which, I conceive, is most satisfactory, interesting, and evangelical.

* Rom. viii. 35. † Rom. ix. 5. ‡ Heb. x. 9.

“tian fellowship by which all, as members of the
 “same body, the church over which Christ is the
 “head, are solemnly united and held together; nor
 “is it easy to be conceived upon what sufficient
 “plea the *breaking* of this *union* can in such a case
 “be justified.”

But how can the *union* between Christ and his Church be dissolved or broken? for if God the Father gave the Son * a church to redeem out of all nations, tongues, kindred, and people †; and Christ has actually purchased this Church at the expence of his own blood ‡, and has declared himself, that they whom the Father gave him, and for whom he died, “*shall never perish* ||,” I defy all the machinations of earth and hell ever to *break* that *union*.

If I am to understand you, that Christ is the head of the Church of England, and all the members, good, bad, and indifferent, are the body of Christ; if you mean to say this, you must conclude, in spite of yourself, that some thousands of “his body” are total strangers to him, that they despise his gospel, hate his ways, and, awful to tell, apparently die as great enemies to the *truth* as they had lived. This, necessarily, will make *Christ's Holy Church* a very *unholy* one indeed. It cannot be said in a spiritual sense, “*that Christ loveth his Church, and cherisheth it,*” if it be merely such a one as you have de-

* *John* xvii. 6. 20. † *Act.* xx. 28. *John* x. 28.

† *Rev.* v. 9. ‡ *Eph.* v. 25. *Eph.* v. 29.

scribed. The church of which Christ is the head, must be his spiritual body, and this St. Paul declares, "*he purchased with his own blood* *." This church consists of an innumerable company of *faithful* people, made so by the grace of God.

In the words of the 19th Article of the Church of England, the visible *Church of Christ* is represented to be "a congregation of faithful men, in the which the pure word of God is preached."—Where the pure word of God is not preached, it follows, that Christ's *visible Church* cannot be in that place of worship, whether it be in the establishment or not.

Mr. LEIGH, in his Body of Divinity, informs us, "that the *church* in its primary signification may be defined—a multitude or society of faithful men called out of all mankind corrupted, by the ministry of the word, according to the good pleasure of God, united as living members to Christ their head, and in him partaking of grace in this life, and glory in the life to come, to the praise of God's wisdom, power, and the riches of his mercy. To believe the *Holy Catholic Church*, is to believe that Christ hath a people dispersed through the world, which are *sanctified by his Spirit*, and made a peculiar people. It is the company of such as God doth call out of the estate of sin and misery, to the estate of grace and salvation."

* *Acts* xx. 28.

The valuable author of the *Horæ Solitariae*, in his excellent book called *The Church of God*, informs us, "that under the proper notion of a *Church*, is signified persons specially called out of, or chosen from the common mass of the world, or people for a particular purpose. That the words applied to the children of God, denote that they are people peculiarly appointed, and called of God out of the bulk of mankind to be his own portion; and to obtain everlasting salvation by the means which he has appointed, and affords them according to the good pleasure of his will." — *Eph. v. 25, 26, 27.*

Bishop REYNOLDS informs us, that the *Holy Catholic Church* is the spouse of Christ, and the body of Christ. *Caput et corpus unus est Christus.* He further says, "that there can be no case or condition of this church, wherein the care of Christ shall be impotent, or deficient towards it; wherein he is not able and willing to correct, to nourish, to instruct, to counsel, to comfort, and to provide for it."

Doctor KNOX, in his *Christian Philosophy*, has these words: "*By the Church* I wish to be understood all those who are united to Christ by the Holy Ghost wherever they dwell, and by whatever denomination they are distinguished. The world, in the scriptural sense, consists of all who are not so united."

Our great and eminent countryman, Lord BACON,

in his *Confession of Faith*, tells us, that “ there is an
 “ *Universal or Catholic Church of God* dispersed over
 “ the face of the earth, which is Christ’s spouse,
 “ and Christ’s body ; being gathered of the fathers
 “ of the old world, of the *church* of the Jews, of the
 “ spirits of the faithful dissolved, and the spirits of
 “ the faithful militant, and of the names yet to be
 “ born, which are already written in the book of life.”

The following is the definition of the *true Church* by the reformed churches of the Low Countries : “ We believe and confess *one only Catholic*
 “ *or universal Church*, which is an holy congrega-
 “ tion of *true faithful Christians*, looking for all their
 “ salvation in Jesus Christ, being washed by his
 “ blood, and sanctified and sealed by his spirit.
 “ This *church* hath existed from the beginning of
 “ the world, and shall endure unto the end thereof;
 “ Christ being an eternal king, who cannot be
 “ without subjects : and this *Holy Church* is protect-
 “ ed by God himself against the rage of all the
 “ world, although it may appear very small, and
 “ almost extinct to the eyes of men. This *Holy*
 “ *Church* is not situated in, nor confined to any par-
 “ ticular place, or persons, but dispersed all over
 “ the earth, though the members of it are of one
 “ heart and of one mind by reason of their faith.”—

And Archbishop USHER, informs us what are the marks and infallible, notes whereby to discern a true visible church, with which we may safely join ; he tells us, that “ first and principally, the truth
 of

of doctrine which is professed, and the sincere preaching of the word, with a sincere and conscientious obedient yielding to the word of God." Now where this is not done, it is plain, in a certain sense, that *it is not the visible Church*, and therefore those who secede from *such a church*, most undoubtedly have a learned and *pious Archbishop* on their side, who would justify them for joining themselves to one in which the word of God is sincerely preached.

That well-composed form of prayer, which distinguishes the Church of England above all others, and which has been considered by some of the most learned and best of men, to be one of the finest compositions in the world, is, perhaps, most abused and least understood, by many who pretend to be its greatest advocates and admirers. Alas ! how many are there who mutter it over with so much coolness and indifference, " that though they render unto " the Lord the *accustomed* service of their lips, their " hearts are far from him." How many are there, who rest satisfied with having been *baptised*, and brought up as the *rubric* directs, and who think to purchase heaven by a decent and regular attention to one continued round of duty, which ordinarily consists in reading the psalms and lessons for the day ; a uniform attendance at the parish church *, and a constant receiving of the Sacrament whenever it

* The ignorance of but too many who attend at their parish churches, to hear moral lectures, and theological essays, can

it may be administered, and upon the whole, a deportment and behaviour by no means offensive to morality, without considering, that as all have sinned, and come short of the glory of God, the consequence of sin must be death eternal, unless they have fled to Jesus Christ, depending entirely on his righteousness to justify them before God, and his blood to wash them from that guilt and pollution which is the inheritance of every son and daughter of Adam.

Some years ago, I had the presumption to believe, that a mere attention to the forms of devotion was the only thing required of me; and if I appeared at church on Sundays, it would emancipate me from the sins I had previously committed, and that all would be well: thus, for a long time, I endeavoured to satisfy my conscience, without considering the nature of a church, or whether I was in deed and in truth, “*a member of Christ, a child of God, and an inheritor of the kingdom of heaven*,” neither did I concern myself with the spiritual meaning of the creed or the prayers which I had offered up in common with the rest of the parishioners; I had satisfied myself, that I was a member of the Church of England, but the absolute necessity of

hardly be conceived. The exhortation of our blessed Saviour to such, Take heed *how* you hear, is altogether superfluous, neither is it of much consequence to them *what* they hear, so as the *plain, evangelical doctrines of the Cross* are not insisted upon.

* See Church Catechism.

being

being of Christ's spiritual Church never occurred to me; and at that time, the idea of being united to Christ by a true and living faith, and of being enabled by his grace, to trust my everlasting all with him, would have sounded in my ears as *enthusiasm* and *fanaticism*, "or by whatever other name the same thing may be signified." Never can I be sufficiently thankful to the God of all grace, who has not only been pleased to shew me my danger, but has conducted me to Christ, as my only shelter from the storm of contending and sinful passions, as my only tower of defence from the judgment of a sin-avenging God!

"Happy would it be for us all," as you observe, "could we dwell together, like brethren, "as men of one mind in one house of God:" but this is not at all likely to be the case as long as our sentiments on theology are so opposite. It is not at all our wish to possess your sentiments; but suffer us, without any arrogance or presumption, to hope and trust that we have been taught to believe and to embrace the truths of God, and with the utmost Christian charity and fervor, we desire to offer up our prayers as a body that you may possess them too.

At first sight, one might suppose, that as you proceed in your discourse, you highly compliment the Church of England, when you say, "that its situation is like that of the *temperate zone* in which "our own climate is placed, that it is equally removed from *heat* or *cold* in either extreme;" but

is it not rather unfortunate, that that well-known passage in the Revelations has escaped your notice, which records of the Church of Laodicea, that it was *exactly lukewarm*, neither *hot* nor *cold*? “*So then,*” saith our Lord, making use of the strongest expression of disgust in scripture, “*because thou art lukewarm,*” “*and neither cold nor hot, I will spue thee out of my*” “*mouth* *.” God forbid that the recording angels should be obliged to write such bitter things against the Church of England! Has she more than once been delivered from the Popish yoke, under which she groaned for ages? and does she prove her thankfulness to the Lord for all his mercies, by being neither *hot* nor *cold* in his sacred service? Has she been rescued from the violence and fiery zeal of those who in the last century trampled upon her ordinances, persecuted her priests, and overthrew her altars †? and does she manifest her thankfulness to the Lord for this distinguishing instance of his mercy, by an indifferent *insipid spirit of lukewarmness*?

It is an excellent remark of St. Austin, “*that*” “*there is no love where there is no zeal, and what cares*” “*God for heartless followers, that are led only by exam-*” “*ple and form?*” Admirable too is the language of

* Revelation iii. 14, 15, 16.

† This is not intended as any reflection upon the Puritans as a body, but merely to affirm, what the most moderate of all parties must confess, that the conduct of *many* of them was not guided by discretion, and that *the zeal of many* was not according to knowledge.

the

the celebrated Doctor YOUNG, when he expresses his abhorrence of a disposition capable of *lukewarmness* on the subject of religion:—

- “ Oh ye cold-hearted, frozen, formalists !
 “ On such a theme 'tis impious to be calm ;
 “ Passion is reason, transport temper, *bers*.
 “ Shall Heav'n, which gave us ardour, and has shewn
 “ Her own for man so strongly, not disdain
 “ What smooth emollients in theology,
 “ Recumbent virtue's downy doctors preach—
 “ That prose of piety, a lukewarm praise ?
 “ Rise odours sweet from incense *uninflam'd* !
 “ Devotion, when *lukewarm*, is undevout ;
 “ But when it glows, its heat is struck to Heav'n ;
 “ To human hearts her golden harps are strung—
 “ High Heav'n's *Orchestra* chants *amen* to man !—

I totally agree with you, “ that it must be deemed
 “ a matter of regret, that at any time the church
 “ should be deserted :” but, alas ! who are generally most to blame, the ministers or the people, whenever a separation takes place between them ?
 “ We have,” says Archbishop SECKER, in one of his episcopal charges, “we, the clergy, have in fact, “ lost many of our people to sectaries, by *not preaching sufficiently evangelical.*”

You go on by saying, “ that it is to be lament-
 “ ed, that any should suffer themselves to be
 “ wrought upon so as to forsake the Church.” I will only venture to say upon this sentence, that the major part of those who seceded from your Church, at least those whom I have the pleasure
 I sure

sure of knowing, were influenced by the best of motives, and such as have already been sufficiently explained. And our opponents would do well to attend to an apostolical exhortation, which would recommend them to take heed, lest there be in any of them an evil heart of unbelief, or lest they suffer themselves, "*by any means* *," to be wrought upon, and beguiled, from the simplicity which is in Christ.

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

LETTER X.

REVEREND SIR,

You proceed to recommend to those who differ from you in opinion, to adopt in their general conduct "*less vehemence and more candour*;" and may they not with propriety recommend the same piece

* 2 Cor. xi. 3.

of advice to you? In your Dispassionate Enquiry you have discovered greater *vehemence*, and less *candour*, against those you are pleased to call enthusiasts, than in any discourse I ever read; however, I have no doubt, but this will be among those things which are to “work together for the good of the Church of Christ *;” and be a means of “adding to that Church †” part of “those which are to be saved.” This idea reminds me of an observation which your worthy predecessor once made, and which I know to be a true one, “that the more their adversaries spoke against those the world has been pleased to distinguish as *methodists* and *enthusiasts*, the more the church of God would flourish; and for an obvious reason, because it often led people to read their Bibles in earnest, and caused them to think seriously upon the doctrines they contained. A curiosity would be often raised to hear the very preaching they heard so much spoken against; and the Lord by applying the word to their hearts, and setting them free from the shackles of *mere morality*, would cause them to believe and embrace *the glorious truths* which by nature they were quite ignorant of:” and this sentiment is confirmed by still higher authority—that the more the children of Israel (or God’s people) were afflicted, the more they multiplied

* Rom. viii. 28.

† Acts ii. 47.

“ and

"and grew *." At all events, to be *vehement* in the concerns of eternity, when it respects a declaration of the "terrors and mercies of the Lord, by "which," says the Apostle, "we persuade men," is more excusable than to be *vehement* in matters of less, or, perhaps, no essential importance. It would by no means be consistent with a Christian character to suffer his candour to pass the bounds of Christian moderation!—But the *candour* of a blinded world is, to *hope the best of all*, let their sentiments on theology be ever so heterodox †. This is not the *candour* of those who have been convinced of sin, and have found that "in Christ "there is salvation, and in none other ‡."—What you conjecture may be true in some instances, "that there are those who use all their influence, "and all the means in their power, to seduce away "congregations from their regular and appointed "pastors." But no one has attempted, I believe, to seduce any of your congregation from your church. I have no doubt but that those who have seceded from it, did so of their own accord,

* Exodus i. 12.

† Go to your parasitical preachers, that have soothed you up in your sins, ("and ye loved to have it so,") or, at best, have shot off a few pop-guns *only* against *gross sins*, and licked you whole again presently, with "*I hope better things of you, my "friends, though I thus speak.*"

TRAPP'S Commentary.

‡ Acts iv. 12.

having

having been taught by the best of teachers (the Holy Ghost) “to hunger and thirst after righteousness*.” Alas! they hungered, but there was no one to feed them; they thirsted, but there was no one to give them drink; and, therefore, with general consent, “each one for himself,” they proceeded to search after the bread of life, and the waters of spiritual consolation. “They cried unto the Lord in their trouble, and he delivered them out of their distress †.”—He sent them a wise man, learned in the things of God, “and who speaks forth the words of truth and soberness ‡.”

I must say with you, “that though edifices were to be erected in any place, yet, if the corner-stone of each of those edifices be not laid in charity,” it is nothing. I acknowledge with you, that if any thing delivered in any of these edifices, be with a design either to depreciate other teachers, or to allure away other hearers; or, if what is there said “be thus opposite to the true spirit and character of evangelical charity, however *noisy* and *loud* §; however carrying with it the

* *Mat.* v. 6. † *Psal.* cvii. 6. ‡ *Acts* xxvi. 25.

§ Some people are extremely averse to what they are pleased to call “*noisy* and *loud*” preaching, by which they frequently mean an animated and spirited delivery; thus, many who have attended a *tame, monotonous, heavy* preacher, fancy to themselves, “the

“the appearance of more disinterested earnestness and greater zeal,” it is nothing; but the *real* ministers of the Gospel do not act upon such base principles as these. They speak that they do

“the ravings of the Pythian priestess, or the Cumæan sibyl;” when, perhaps, they hear one who, being conscious of the great and important charge he has undertaken, *speaks* as though he *felt* what he *spoke*, *reasons* as if himself had been convinced that the truths he taught were necessary to the present and everlasting salvation of those who heard him; and *exhorts*, as if the happiness of his congregation was involved in his own. However “noisy and loud” some preachers may be, the *candid* hearer might frame an excuse, at least, when he considers, that in the days of the Prophet Isaiah, it was the command of the Most High, “to cry aloud, and spare not; to lift up the voice like a trumpet:” and, afterwards, to the Prophet Ezekiel, “Thus said the Lord, Smite with thine hand, and stamp with thy foot;” nor can it be forgotten, that the Prophet Joel was commanded “to blow the trumpet in Zion, and sound an alarm.” Neither can it be conceived that the Apostles, “if we suit the word to the action, and the action to the word,” chose to adopt a *cool* and *dispassionate* delivery when they preached “Jesus and the resurrection.”

And, surely, our modern preachers may easily justify their zeal and energy when fired (like those of old) with a love of souls, if they lift up *their* voice, and *cry aloud* to the unrepenting and miserable sinners around them, “Awake to righteousness, and *sin not*.”—Strictly speaking, a preacher cannot be *careless* and *lukewarm* in the discharge of his professional duties, particularly in his addresses from the pulpit, when he reflects with an old writer, “that a *natural man* is like one that hangs over a deep pit, by a slender cord, with one hand, and is cutting it with the other.”

know;

know; and, indeed, if any teachers preach any other doctrines than those which are the true evangelical doctrines of the cross, however *candid*, *elegant*, *moderate**, and *dispassionate*, they will profit their hearers nothing.

* Some readers may be pleased with the following description of a *moderate divine*, which I have extracted, with some few alterations and exceptions, from the *Christian Magazine* for 1791.

Magna est veritas et prævalet.

A *Moderate Divine* is one who has a very *moderate* share of zeal for the glory of God, or salvation of souls: consequently a *Moderate Divine* contents himself with a very *moderate* degree of labour in his Master's vineyard.

A *Moderate Divine* is too *polite* and *rational* to give much credit to the antiquated articles and homilies of the Church of England; and, therefore, he seldom quotes them, except to show his contempt of them, or torture their meaning.

A *Moderate Divine* is always very calm and cool in his pulpit harangues, except when he is preaching against Calvinism and its advocates; and then, sometimes, a *Moderate Divine* loses all his *moderation*.

A *Moderate Divine* is usually an advocate for almost all sorts of assemblies, *except* religious ones; and he thinks no name too bad for those who assemble to spend an hour or two in prayer, and reading the Scriptures.

In short, a *Moderate Divine* is such a character, that, if our great and good Reformers had been aware of the mischief which would have come upon the Church from such *moderation*, they might with propriety have ended one of the Petitions in the Liturgy thus:—"From all false doctrine, heresy, and schism, and from all *Moderate Divines*,"

"Good Lord, deliver us."

H

With

With respect to the ministers of the Gospel, if any men have the love of God to actuate their preaching, and their conduct in general, these are doubtless to be preferred to all others; indeed, common observation informs us, that as far as we can judge of the principles of the unawakened clergy from their actions, it is the love of the world, the love of pleasure, the love of ease, the love of gain, the love of self, and the love of preferment, that sets all their springs in motion *.— But, I hope, they will recollect that very soon they must give up their accounts to God, and it will be well if their principles are *then* founded on a solid basis; for if they are not, it will be very little satisfaction to them, to have fared sumptuously every day, and to have lived in abundant prosperity, if at that awful period they are found enemies to God, and his Christ.

It is an obvious truth, “that those who honour God, them will he honour, and they that despise him shall be lightly esteemed †.”

“If any man serve me,” says Christ, “let him follow me; and where I am there shall also my

* Those who are not inwardly moved by the Holy Ghost, and who run into the Ministry without a Mission from God, “come to Christ,” says Bishop Burnet, “for the loaves, &c.” See more in a note of the Bishop’s on this subject, in page 76 of these Letters.

† 1 Sam. ii. 30.

“servant

"servant be: if any man serve me, him will my
 "Father honour *;" and thus saith the Lord,
 by his Prophet Jeremiah, "Let not the wise
 "man glory in his wisdom, neither let the mighty
 "man glory in his might, let not the rich man
 "glory in his riches: But let him that glorieth
 "glory in this, that he understandeth and knoweth
 "me †:"—then the pale hand of death may strike
 the blow, Salvation is sure ‡; but if we die with-

* John xii. 26.

† Jer. ix. 23, 24.

‡ The followers of the Lamb seem pleased, and triumphant, even at their last gasp. God's everlasting arms are underneath their fainting heads. His Spirit whispers peace and consolation to their consciences. In the strength of these heavenly succours, they quit the field, not *captives* but *conquerors*; with hopes full of immortality.

And now they are gone. The struggles of reluctant nature are over. The body sleeps in death; the soul launches into the invisible state. But who can imagine the delightful surprise, when they find themselves surrounded by *guardian angels* instead of *weeping friends*?

How securely do they wing their way, and pass through unknown worlds, under the conduct of those celestial guides! The vale of tears is quite lost. Farewel, for ever, the realms of woe, and range of malignant beings! They arrive on the *frontiers* of inexpressible felicity. They "are come to the city of the living God;" while a voice sweeter than music in her softest strains; sweet as the harmony of hymning seraphims, congratulates their arrival, and bespeaks their admission: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the heirs of glory may enter in."

HERVEY'S *Meditations*, vol. i. page 62.

out a Spiritual acquaintance with God, as reconciled to us in Christ; eternal ruin must inevitably ensue.

Again, "You differ a *little* in some few points from us," but it will not be difficult to prove, that you differ from us in many great points; yet with that kind of charity I wish ever to reprobate, you hope, at last, "to meet together at the same end of the journey." It is my wish as much as it can be

yours, that we may meet at last in the same world of endless joy and peace; yet it must never be allowed that characters holding sentiments so opposite ever can arrive at the end of the same journey, as you term it, unless their sentiments as to the *essentials* of their Creed correspond. To be

sure, in one sense, we may meet at the end of the same journey, and this may be illustrated by the parable of the ten virgins, Mat. cap. xxv.

Five of them were wise, and five foolish. The wise are said to have taken oil in their lamps; the oil of grace as well as the lamp of profession; and when "the bridegroom came, they were ready; they went in with him to the marriage; and the *door was shut*." The foolish virgins

had also a lamp of profession; but, alas! none of the oil of grace: they professed to believe, but they believed not to the saving of the soul. Both the wise and the foolish attended on the bridegroom, and were proceeding to the marriage. The wise

entered,

entered, and the *door was shut*. The foolish at the approach of the bridegroom were not ready; at length, however, they came and solicited entrance, "Lord, Lord, open unto us: Verily I say unto you," saith he, "I know you not."

A person may profess religion, but if *regenerating* grace is not the principle upon which he acts, and by which he is directed, his profession will be mere hypocrisy,

"It is not putting on a gown," said an old writer, "that makes a scholar, but the inward habits of the mind; so it is not putting on an outward cloak of profession that makes a Christian, *but the inward grace of the heart.*"

MASON'S Remains.

The light of the *mere* professor, however bright and clear it may now burn, will gradually diminish until it be lost in darkness; that of the regenerated Christian, "shines more and more unto the perfect day."

You can no longer suppose the *enthusiasts* differ a *little* from you in some few points, but must confess that they differ *greatly* from you in *many* points, and in *many very weighty ones too.*

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

LETTER XI.

REVEREND SIR,

AFTER recommending to those who differ from you less *vehemence* and more *candour*, you proceed to recommend to your *Reverend Brethren* "less in-
" *difference* and more *zeal*;" and well you may, for there is, I fear, great need for this advice to many of them at this day, since their indifference, as it respects the spiritual and eternal welfare of their congregations, must be obvious to all; and their want of zeal in the cause of God, is but too apparent. Let me hope, if you are desirous they should have more zeal, it is a zeal, according to knowledge, that zeal which might tend to abase the creature, exalt the Saviour, and promote holiness. Then would God not leave himself without a *witness* among them *, to convince them that they were of
a truth

* A clergyman was some time since asked, in the course of a religious conversation, whether he had any *seals* to his ministry; or, in other words, any proofs of the efficacy of his preaching? His answer was, "I don't exactly know, it is impossible to look into people's hearts."

But surely it can be no difficulty for a pastor to find out whether any of his flock begin to manifest a love for those things
which

a truth called of God, and moved by the Holy Ghost, to enter as workmen into the spiritual vineyard; they would live to the glory of God, by manifesting to the world in their conduct, the reality of that religion they embrace. You observe, that “too many who think not with you, are always “watching narrowly, and are ready at all times, to “magnify the failings of your order, and are apt, “indiscriminately, to affix upon the whole body “the *little faults* or *indiscretions* of any of its “members.” But there is much reason to conclude, that your order is more particularly watchful over the conduct of the enthusiasts as you call them, and invidiously industrious to seek after cause of offence against them, than they are to do or say any thing to the prejudice of the clergy. But I cannot dismiss this part of your discourse, wherein you speak of “the *little “faults* and *indiscretions* of any of the members of “your order,” without remarking, (and facts will speak for themselves), that some of your Reverend Brethren, who should be considered as examples to their flocks, are but too notorious not for *their little*, but their *great faults*, for vices and crimes, which grossly violate the laws of decency

which by nature they hated! and whether a reformation has taken place in the outward conduct and conversation of those who were “lovers of pleasure more than lovers of God.”

and morality *. When you make use of the term, *little faults*, you consider it as synonymous with *little sins*; but, alas! no sin committed against a pure and holy God, can be a *little* one; every act, however trivial it may appear in the eyes of men, when committed against an infinitely holy God, must be infinite also †.

You

* The writer does not mean, under this description of characters, to include Mr. EYRE, whose moral, social, and domestic virtues, he has every reason to regard as exemplary and amiable.

The philosopher may admire the urbane manners, and the leisure of an English priest; but the religionist must feel that it accelerates the decrease of Christianity. The astonishment of a foreigner is hardly *conceivable*, when he is told, that these men in black, who dance at balls, who *empty* their bottle, in a word, who live like other men—are the clergy. The erudition, the generosity, the hospitality, which I have witnessed in priests of the English Church, make me deplore, from the bottom of my heart, that ruin to which I behold it hastening. I cannot think their manners compatible with their revenues; these are their own, but those belong to the people. If I speak freely, I crave excuse, it is from gratitude for virtues to which I am indebted, and I would warn the clergy to provide against the approaching catastrophe of their fortunes.

DE BOFFE's *Essair Historique, Politique, &c.*

† Every sin, be it never so *small*, is a transgression of the law of God; it is either a direct transgression of the law of God, or it wants conformity to it, and being so, it hath the curse of the law belonging to it. Gal. iii. 10. "*Cursed is every man that continueth not in all things which are written in the book of the law, to do them.*" And what the curse of the law is, Christ hath

You say (speaking of the clergy) “ that if they
 “ become cold and careless, languid and indif-
 “ ferent, the regard that should attend upon their
 “ character, will quickly be no more.”

This is most true, that unless you and “ your
 “ order” exert yourselves, and by those very
 means you now condemn, obtain that *zeal* which is
 according to knowledge, and by which you will be-
 come more *vehement* against sin and error in your
 preaching, and more earnest and powerful to defend
 the doctrines of the cross, you can never, altoget-
 her, gain the respect and attention you could wish.
 For, to use your own words, “ it is impossible that
 “ dignity can reside with impropriety of conduct.”
 You go on by saying, that if a spiritual workman
 would “ wish to see the superstructure of religious
 “ purity, as far as his province reaches, rise up under
 “ his hands fair and beautiful, it is for him to lay
 “ a suitable *foundation*.” This remark is truly evan-
 gelical; to build for eternity, without laying a suit-
 able *foundation*, is the highest mark of folly and ig-
 norance. “ *And other foundation can no man lay, than*
 “ *that which is laid, which is JESUS CHRIST **.” If
 this be allowed to be the *only* sure *foundation*, it is

plainly taught, Matthew xxv. 41 ; even hell fire “ prepared for
 “ the devil and his angels.”

ELTON on Romans vii. page 50.

* 1 Cor. iii. 11. Matthew v. xviii. Matthew vii. 24, 25.
 the

the most ridiculous thing in the world to seek after another; for says our blessed Lord, “ *And though heaven and earth shall pass away, yet not one jot or tittle of the words he spake shall ever pass away. Whosoever, therefore, heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house on a rock, (or good foundation,) and the rain fell, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded on a rock* *.” This alludes to the same foundation which God hath laid in Zion, and the apostle in 1 Cor. x. 4, speaking of the Israelites, tells us, that they drank of the spiritual rock that followed them, and that *rock* was *Christ*; and woe be to any man who attempts to build for eternity on any thing else. But, fearful of extending this work beyond the limits of my plan, I must hasten to notice that extraordinary part of your discourse, where you tell us, “ that in the latter days there should be here-
 “ fies, that the time should come when men would
 “ not endure *sound doctrine* (or a form of sound
 “ words), but would heap to themselves teachers.” You have taken this passage as bearing testimony against the *enthusiasts*, as you call them; but it may be no great difficulty to prove, that the apostle meant a very different order of men. If we attend a little to the point in question, we shall discover

* *Matthew* vii. 24, 25.

the real characters whom the apostle has delineated.

The words to which you more particularly allude, are these, "*For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers.*" Here you stop, for reasons best known to yourself; but the apostle goes on to describe who they are that heap to themselves teachers: they are those "who will not endure *sound doctrine*, having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto *fables*.*" These are characters similar to those mentioned in Isaiah; "*which say to the seers, See not, and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophecy deceits. Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us †.*" In the old Bibles the text runs thus: "*Speak unto us flattering things, prophecy errors, or speak to us agreeably to our humours.*" These are they whom St. John describes "*as hating the light, neither do they desire to come to the light, lest their deeds should be reprov'd.*" But surely, a woe is pronounced on those who prophesy smooth things, to lull their hearers asleep in their sins, or to flatter the confidence of the formal: they may be indeed highly acceptable to

* 2 Tim. iv. 3, 4. † Isaiah xxx. 10, 11. Jeremiah v. 30, 31.

the world, but what can they expect from God but the doom of perfidy and falsehood?

But now let me set before you, in order, those characters which the apostle requires us to notice as turning from the truth and turning unto fables; "This know also, that in the last days perilous times shall come, for men *," (the same identical men) which would not endure sound doctrine, but were to turn from the truth unto fables; these very men St. Paul marks out "as lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away:" it is the command of an apostle, and it is the duty of a true Christian to obey it. Again, they are represented "as ever learning, but never able to come to the knowledge of the truth; they resist the truth; men of corrupt minds, and reprobate concerning the faith; these are evil men and seducers, and they shall wax worse and worse, deceiving and being deceived; from these, all who will live godly in Christ Jesus, must suffer persecution." And now let me appeal to any unprejudiced person, who is con-

* 2 Tim. iii. 1, &c.

versant with the truths of God, and observes the conduct of men, whether those to whom you have alluded, as not enduring sound doctrine, and heaping to themselves teachers, are not diametrically opposite from those to whom the apostle alluded, and whom he has distinguished as turning their ears from the truth and turning into fables.

I remain, Reverend Sir,

Your most obedient humble servant,

LETTER XII.

REVEREND SIR,

YOUR patience must be nearly exhausted by hearing so much of what you term *enthusiasm* or *fanaticism* forced upon you; this, however, shall be the last letter with which I shall trouble you on the subject of your Dispassionate Enquiry; and believe me, I had not so long solicited your attention,

could

could I have avoided noticing some *eccentricities* in your discourse, which, while they seem to many only as bold invective and sarcasm, levelled against a party, they appear to others as loose and scattered weapons, which those who are unwise and unlearned in the scriptures, might wield, and exercise to their own destruction.

Suffer me to return you my thanks as an individual, and you have a just claim on the applause of every true and disinterested son of the church, for an exhortation you thought it necessary to give the clergy; an exhortation which could never have been given out of season, but is most *particularly* seasonable at the present crisis; an exhortation which recommends them to redouble their zeal in the good cause of "pure unperverted religion."

You have not defined what you would require us to understand by *pure* and *unperverted religion*; but I take it for granted, you allude to the doctrines of the Cross, the Christian religion, the religion of a despised Jesus.

If this be your meaning, perhaps no order of men can be found, who are more remarkable for their zeal, and more indefatigable in the cause of *pure unperverted religion*, than those very people whom you now censure as *enthusiasts* or *fanatics*; and even to these your advice will be highly acceptable and received with becoming respect and attention, for the most faithful and zealous among
them,

them, have need to redouble their zeal in this age of *lukewarmness* and *indifference*; for so great, alas! is the departure of *many* of our *modern teachers* from the good cause of *pure unperverted religion*, that “if
“ *it were possible, they would deceive even the elect* *.”

You go on by observing, that “against the
“ broad shield which a *blameless life* holds out be-
“ fore a man, the arrows of calumny and male-
“ volence, like the feeble dart of old Priam, will
“ usually fall down blunted and impotent. By
“ well doing, as the Apostle speaks, by *executing*
“ *properly* what you have to do, you may in time
“ sufficiently put to silence the *ignorance of foolish*,
“ *and ill-disposed* men; a calm and steady perse-
“ verance in the faithful discharge of your paro-
“ chial duty, will be the surest method, you trust,
“ not only of *recommending yourselves* to your great
“ Master; but also of rescuing the Church which
“ you love from the unjust attacks of heresy and
“ schism, of obloquy and misrepresentation.”

I really know of no person, strictly speaking, that can be said to lead a *blameless life*, for though the great apostle Paul once was blameless in his own estimation, and, indeed, was considerably more strict, as many have affirmed, in the general tenor of his conduct than any one who has lived since his time; yet, you may remember, that he gave a

* *Mark xiii. 22.*

poor proof of his conversion to the faith before a divine light darted into his soul; previous to that, he was an enemy to Christ and his people, and took pleasure in persecuting the Church*.

There are but too many amongst us who hastily pursue the same line of conduct which directed Saul the Pharisee, but it is a great mercy "that
"the arm of the Lord is not yet shortened, that it
"cannot save;" and, therefore, the faithful are still encouraged to hope that their enemies may be converted in time, and be saved to all eternity—then would they enjoy "that peace of God
"which passeth all understanding;" then would they truly experience

"The soul's calm sunshine, and the heartfelt joy!"

The eminent and pious Bishop BEVERIDGE, after his conversion, confesses in the strongest language, that a *blameless life* is incompatible with a state of grace; how much more, therefore, with a state of nature? "Alas!" he says, "I can neither set my hand nor
"heart about anything but I still shew myself to
"be the sinful offspring of sinful parents, by being
"the sinful parent of a sinful offspring; nay, I do
"not only betray the inbred venom of my heart,
"by poisoning my common actions, but even my
"most religious performances also with sin. I cannot pray but I sin; nay, I cannot hear or preach
"a sermon, but I sin; I cannot give an alms or re-

* Phil. iii. 1, &c.

"ceive the sacrament but I sin; nay, I cannot so
 "much as confess my sins, but my very confes-
 "sions are still aggravations of them—my repent-
 "ance needs to be repented of; my tears want
 "washing, and the very washing of my tears need
 "still to be washed over again with the blood of
 "my Redeemer. Thus not only the worst of my
 "sins, but even the best of my duties, speak me a
 "child of Adam, insomuch that whensoever I re-
 "flect upon my past actions, methinks I cannot
 "but look upon my whole life, from the time of
 "my conception to this very moment, to be but
 "as one continual act of sin."

Again. You say, "you wish to put to silence the
 "ignorance of *foolish* and *ill-disposed men*." Now,
 if you would have these words taken in a general
 sense, and would wish to put to silence that *folly*
 and *ignorance* which oppose well doing, *you* do
 well; but if they are to be taken in a particular
 sense, and to be referred to those who may differ
 from you by their attachment to the spiritual and
 experimental part of our holy religion, they will, I
 fear, recoil upon yourself; at all events, they will little
 affect those who have been taught "to abhor evil,
 "and to cleave to that which is good *."—You
 wisely recommend to the clergy to *execute properly*
 what they have to do, and to pursue a calm, and
 steady perseverance in the faithful discharge of

* Rom. xii. 9.

their parochial duties. But properly to execute, and faithfully to discharge the duty they owe to God and man, is a task which not one of them can possibly do, strictly speaking; nor, indeed, perform in any small degree to the honour of God, and the eternal welfare of their fellow creatures, unless they act from right principles; from principles regulated and directed by the Spirit of God.

Reason and philosophy may abound among them, but these are insufficient guides to lead wretched, and erring mortals into the paths of revelation; for could unassisted reason, and mere philosophy have discovered the mind and will of God, the revelation of himself, which he has been pleased to make in his holy word, would have been superfluous, and useless; but as it has been determined by holy men of old, "who spake as they were moved by the Holy Ghost," that the work of the Spirit upon the hearts and consciences of men is not *enthusiasm*, but the truth, it must follow of course, that they who have not the *Spirit* cannot *execute properly* what *they* have to do, as *shepherds* over Christ's flock, as *labourers* in the spiritual vineyard *.

Again,

* If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for his disciples; and, if the assistance of God's Spirit be necessary to *renew their nature*, in the degree requisite to their being qualified for that state, all which is implied in the express,

Again, Sir, Suppose it possible that your *life was blameless*, and that you could *execute properly* what you have to do, it could not recommend you, as you say, to your great Master. This is a position not exactly orthodox according to our creed.

The word of God excludes the idea of *man's recommending himself* "to our great Master" by any works or worth of his own. "We are saved by *"grace through faith,"* faith St. Paul, "not of works, *"left any man should boast *."* You may have met with this notion in the writings of *Arminius*, of *Arius*, and *Socinus*; and among the corrupt teachers in the Romish church; but the articles, homilies, and liturgy of the church of England, all *her* faithful children, *and all* the faithful children of God, allow of no such language. They are persuaded, "that *"without holiness no man can see the Lord †;"*

though figurative declaration, Except a man be born of the Spirit he cannot enter into the kingdom of God: supposing this, is it possible any *serious person* can think it a slight matter, whether or no he makes *use of the means* expressly commanded by God for obtaining this divine assistance, especially since the whole analogy of nature shews that we are not to expect any benefits, without making use of the appointed means for obtaining or enjoying them? Now, reason shews us nothing of the particular, immediate means of obtaining spiritual benefits. This, therefore, we must learn from *revelation*. And revelation says, *"Ask, and it shall be given."*

BUTLER'S *Analogy*.

* Eph. ii. 8, 9.

† Heb. xii. 14.

but they have never thought of *recommending themselves* to God for their personal holiness, or in any other way than by and through the atoning blood, and righteousness of the immaculate Lamb of God, who "was slain from the foundation of the world *."

If you and your Rev. Brethren, do really desire, and would deliver your own souls in the great day of account, you will do well, while time is on the wing, to meditate on the awful words of the warning Prophet Ezekiel, which is a standing charge of everlasting import to ministers of all ages, of all descriptions and denominations; and which are recorded in the 33d chapter of his Prophecy: for as long as their object is to please men, they cannot, as St. Paul assures them, **THEY CANNOT** be the servants of Christ.

"The day is coming when all mankind (ministers and people, clergy and laity, whether they will now

* Rev. xiii. 8.

"My person is only justified by the *merits of Christ*, imputed to me, and my nature is only sanctified by the *Spirit of Christ* implanted in me."

Bishop BEVERIDGE.

The *learned and judicious* author of the Ecclesiastical Polity positively affirms, that the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified (says he) by any *inherent* quality, **CHRIST hath merited righteousness for as many as are found in him.**

HOOKER on *Justification*.

hear,

hear, or whether they will forbear) “ shall be
 “ summoned, without any difference or degrees,
 “ before the same Tribunal, when the crowns of
 “ kings, and the shackles of prisons; when the
 “ robes of princes, and the rags of beggars; when
 “ the gallant’s bravery and the peasant’s russet,
 “ the statesman’s policy, the courtier’s luxury, the
 “ scholar’s curiosity, and the worldling’s pleasures
 “ and enjoyments, shall all be laid aside; when
 “ all men shall be reduced to an equal plea, and
 “ without respect of persons shall receive a final
 “ sentence of either “ *Come, ye blessed,*” or, “ *De-*
 “ *part, ye cursed.*” Then shall the humble fol-
 “ lowers of Jesus be declared by the mouth of
 “ God himself to be the only wise people, though
 “ scorned, vilified, and abused, here below; and
 “ then shall the enemies of God, when it is too
 “ late, be driven to that desperate and shameful
 “ confession in the Wisdom of Solomon, v. 4—7, *”
 “ We fools accounted their lives madness, and
 “ their end to be without honour: how they are
 “ numbered among the children of God, and have
 “ their lot among the saints! therefore have we
 “ *erred from the way of truth*, and the light of righ-
 “ teousness hath not shined unto us, and the sun
 “ OF RIGHTEOUSNESS rose *not upon us*.—We wear-
 “ ed ourselves in the way of wickedness and de-
 “ struction: yea, we have gone through deserts,

* Wisdom of Solomon, chap. iii. 1, 2, 3, 4.

“ where there lay no way; but as for the way of the
“ Lord, we have not known it.”

And now, Sir, suffer me, before I take my leave of you, to apologize for any undue warmth, any hard saying, which in the course of these pages may seem to have violated the great and extensive law of Christian charity; it has been my object throughout, from the beginning to the end,

“ ——— nothing to extenuate,

“ Or set down ought in malice,”

My principle aim has been, I trust (however ill I may have succeeded in the attempt), to advance the glory of God, and the good and welfare of his Spiritual Church.

I now commit the whole into the hands of God, and my hearty prayer to our great Master for you is, that he would bless you, that he would spiritualize the faculties of your mind, and make you an *able, faithful, and zealous Minister of the New Testament*, so that you may be an instrument in the hands of the Spirit, in promoting the conversion of many souls to Christ, and that you may at last enter into that rest which remaineth for the people of God, and be for ever with the Lord.

I am, Reverend Sir,

Your most obedient humble Servant,

T. W.

ESSAY

ON

ENTHUSIASM,

BY A

MINISTER OF THE CHURCH OF ENGLAND.

THERE is not a term in the English language, which hath been more perverted, less understood, and oftener employed to serve the purposes of infidelity and irreligion, than *Enthusiasm*.

Though religion itself is professedly treated with respect as an abstract idea, no sooner is its nature and influence brought under consideration, than every measure of it, which exceeds our own standard, is regarded as being righteous over much; and whenever real godliness appears to make any progress, *Enthusiasm* is the cry, and rises up as a spectre to intimidate and deter from so dangerous an intruder. The consequence hath been, that in order to keep at as great a distance as possible, from so dreadful an evil, after exploding the power

of godliness, we have very nearly got rid of the form, and to exculpate ourselves from all religious *Enthusiasm*, have taken care to have no religion at all, and then we can be no longer suspected.

The criterion of vital Christianity, is strongly marked in the scriptures of truth, "If so be the Spirit of God dwelleth in you *." To be destitute of his presence and abode, is the infallible Evidence of his rejection of us, "if any man hath not the Spirit of CHRIST he is none of his;" "but hereby we know, that he abideth in us, by his Spirit, which he hath given us †."

Enthusiasm, in its etymology, simply conveys to us this idea, God in us. But as imposture usually affects the garb of truth, this doctrine has been grievously perverted; and many have affected high pretences to a divine afflatus, to supernatural impressions, to visions and revelations, which have had no subsistence but in a disordered imagination, or "the cunning craftiness whereby they lie in wait to deceive ‡." Hence the word *Enthusiasm* is now generally used in a bad sense; and instead of distinguishing reality from affectation, or delusion, those who strive to undermine the foundations of true Christianity, have endeavoured to bring all divine agency into disrepute, and to involve the influences of God's Spirit in the same censure

* Rom. viii. 9.

† John iii. 24.

‡ Eph. iv. 14.

and

and reproach with the pretences of the crafty, or the dreams of fanatics.

To guard against the delusions of folly and falsehood, and establish "the doctrine which is according to godliness*," I shall beg a candid hearing on the subject; as it is of the last importance to discriminate between truth and error: least under the notion of rescuing religion from *Enthusiasm*, we should divest it of all its divine power and energy.

GOD the HOLY GHOST, the third person in the ever blessed Jehovah, is the object of our faith. His divine agency and effectual operations on our spirits may be traced under three distinguished heads:

- I. As enlightening our understanding;
- II. As influencing our conscience and conduct.
- III. As communicating to us consolations amidst the trials and afflictions with which we are exercised in this vale of our pilgrimage.

1. GOD the Spirit enlightens the minds of the redeemed with the bright beams of his truth. Both the light of revelation itself, and the faculty of vision are his gift. The human mind is darkness, and must continue therein, till he is pleased "to shine into our hearts †," and "open our understanding that we may understand the scriptures ‡."

* 1 Tim. vi. 3.

† 2 Cor. iv. 6.

‡ Luke xxiv. 45.

The wisest of men are as incapable of discovering the mystery of godliness, as the most unlearned, without this divine Interpreter. Leaning to their own understanding, and proudly assuming reason as their only guide, the Bible is to them "a book sealed and a gospel hid." "The world by wisdom knew not God *." The highest attainments in literature, or critical acumen, never were effectual to open the treasures of wisdom and knowledge contained in the scriptures of truth. "The things of the Spirit must be spiritually discerned †." That we must "all be taught of God ‡," is the revolting truth, before which the pride of human wisdom refuses to bow down: hence "not many wise men after the flesh are called §."

Nay, did we embrace the doctrine of truth, by the teachings of men only, they would be mere opinions, and no powerful principles of action or comfort. It would be only as the light shining in darkness, which the darkness never comprehends. To learn the articles of the Christian faith is easy; and scientifically to contend for them possible, but "no man can say that Jesus is the Lord, but by the Holy Ghost ||." The real saving knowledge of him must be a divine communication, revealed to us by that Spirit

* 1 Cor. i. 21.

† 1 Cor. ii. 14.

‡ *Isai.* liv. 13.

§ 1 Cor. i. 26.

|| 1 Cor. xii. 3.

who in the œconomy of our salvation is sent to take “the things of CHRIST and shew them unto us*.” Without whose illumination we know nothing as we ought to know, all other knowledge being merely “in word and in tongue, this in power and in the Holy Ghost, and in much assurance†,” attended with “an evidence and subsistence, (ελεγχος) ‡” a demonstration of truth, which “faith of the operation of God” alone communicates. Enthusiastic jargon, cries one! “Doth not this man speak parables §?” Perhaps to you he doth, yet he only uses the expressions, which you a thousand times have repeated, and therefore whatever he is, out of your own mouth are you condemned; for how often have you uttered, I will not say, prayed,

Lighten our darkness, we beseech thee, O Lord!
 —Cast thy bright beams of light upon thy church!
 —Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit!—And as thou didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things! that by thy holy inspiration we may think those things that be good ||.—I might multiply quotations. If these opinions and expressions are deemed enthusiastic, they include a goodly com-

* *John* xvi. 15. † *1 Thes.* i. 5. ‡ *Heb.* xi. 1.

§ *Ezek.* xx. 49.

|| *Liturgy passim.*

pany in the censure, of which without acknowledging himself a hypocrite and condemned by his own prayers, no member of the Church of England can be ashamed. Though it must be owned with grief, that in every church professing Christianity, too many are to be found, who have scarcely considered "if there be any Holy Ghost*," and if they are to be decided by any experience of light or teaching by him communicated to them, they must conclude equally against his being and operations.

2. Divine power and influence must be communicated to our hearts in order to all holy walking with God, and to enable us to perform any acceptable service. I hear much of the innate love of virtue, the moral sense, the fine feelings, and the nice honour of imaginary beings. I look round, and see "the whole world lying in wickedness†." Nor indeed according to our view of things can it be otherwise. "For it is not in man that walketh to direct his steps aright." "The dead in trespasses and sins must be quickened before they can possibly walk or please God." "Marvel not therefore," saith the Great Prophet, "marvel not that I said unto you ye must be born again; that which is born of the flesh is flesh, and that which is born of the Spirit is spirit‡." "So

* Acts xxix. 2. † 1 John v. 19. ‡ John iii. 6, 7.

" then

"then they that are in the flesh cannot please
"GOD *."

Having no ability therefore of ourselves to help ourselves, we must be indebted to the grace which bringeth salvation, and receive power from above, "strengthened with might, by GOD's Spirit in the "inner man †." Indeed the whole of the Christian scheme as revealed in the Bible leads us to seek "help where it is laid on One mighty to "save ‡." That we may receive, not the spirit "which is of the world, but the Spirit which is of "GOD §," "who helpeth our infirmities," and whose "strength is made perfect in weakness." If there be a Christian grace to be exercised, it is "the fruit of the Spirit ||;" if there be a duty to be performed, it must be "in the Holy Ghost †;" and if "a good man's goings are directed aright and his way acceptable," it is because the Lord the Spirit ordereth them **. Indeed, it is among the strong proofs of the astonishing blindness of the human heart, that any person capable of reading the book of God, should ever doubt respecting a truth, with which every page is replete, and which every sacred penman uniformly inculcates.

Hence prayer becomes a necessary, and reasonable service. Not the compliment of formality, but

* *Rom.* viii. 8. † *Eph.* iii. 16. ‡ *Psal.* lxxxix. 19.

§ *1 Cor.* ii. 12. || *Gal.* v. 22. † *Jude* 20. *

** *Psal.* xxvii. 33.

the real address of the heart to God, "who heareth prayer," and hath promised to give his Holy "Spirit to those who ask him *." The all-sufficient grace is a divine communication, "I live, yet not I, but CHRIST liveth in me †." "We dwell in him and he in us by the Spirit which he hath given us ‡." Our works please God, when thus begun, continued, and ended in him.—So we are again returned to *God in us*, or *Enthusiasm*; and how to avoid it, I see not, unless by making another Bible, and a new Book of Common Prayer, for in the old one we must pray continually—"O Thou, from whom all holy desires, all good counsels, and all just works do proceed, send thy Holy Ghost, and pour into our hearts that most excellent gift of love, the very bond of peace, and of all virtues:—that we who cannot do any good thing without thee, may by the help of thy grace please thee both in will and deed!—Grant that thy Holy Spirit may prevent and follow us; and in all things direct and rule our hearts—that by his inspiration we may think those things that be good, and by his merciful guiding perform the same, send us thy Holy Ghost to comfort us, and exalt us to the same place whither our Saviour CHRIST is gone before. O God the Holy Ghost, have mercy upon us."

* Luke xi. 13. † Gal. ii. 20. ‡ John iv. 13.

Dares any man exclaim against these expressions as enthusiastical ! I can only say, they are not mine, though I adopt them. I have transcribed them from a book * which bears some authority in the nation, and therefore am at least not singular in thus believing, speaking, and praying. But

3. Divine comfort must be received from the Holy Ghost. This is confessedly a miserable world : universal experience proves it full of sin and sorrow, “ They who are in this tabernacle “ groan, being burdened †.” I mean not to pass in review all the scenes “ of trouble to which man “ is born as the sparks fly upwards ;” they would be more than I am able to express, and if in this life only we had hope, we must be wretched beings indeed. The great supports of a Christian’s spirit are the consolations of God, “ those consolations “ which abound, as the tribulations abound ‡,” with which we are called to conflict. “ I will not “ leave you comfortless,” said our adorable Master, “ I will send you another comforter, who shall abide “ with you for ever, even the Spirit of truth, whom “ the world cannot receive because it “ seeth him “ not, neither knoweth him ; but ye know him, “ for he dwelleth with you, and shall be in you §.” The word of truth through his application is received with joy in the Holy Ghost, and “ in the

* The Common Prayer Book.

† 2 Cor. v. 4.

‡ 2 Cor. i. 5.

§ 1 John xiv. 16, 17.

“ midst

“ midst of every sorrow which afflicts us, his comforts refresh our souls.”

This is an essential part of the Christian system. The religion of the Son of God is not that cold insensible form, which some suppose, but the happy enjoyment of divine favour, where the heart is “ sealed with the Holy Spirit of promise *,” unto the day of redemption, is “ filled with joy and peace in believing.”

Some may indeed scoffing say, I have no notion of these inward feelings, and enthusiastic fancies. I can only reply, Is every inward feeling enthusiastic, and all internal, heartfelt, spiritual joy, fanciful? I am afraid religion without feeling, is but a painted sun, and that they have but “ a name to live and are dead,” who never felt “ their spirit rejoicing in God our Saviour †,” and “ walking in the comfort of the Holy Ghost ‡.”

I am sure the prayers, which I have from infancy been accustomed to use, have taught me to ask and expect this divine consolation, and have directed me to express my thankfulness for it. But the prayer must be absurd in itself, if no such consolation is to be expected, and the blessing a lie if no such comfort hath been enjoyed.

“ God! who didst teach the hearts of thy people by sending to them the light of thy Holy

* *Eph. i. 13.*

† *Luke i. 47.*

‡ *Acts ix. 31.*

“ Spirit, grant us by the same Spirit to have a right
 “ judgment in all things, and *evermore to rejoice in*
 “ *his holy comfort!* We beseech thee leave us not
 “ comfortless, but send to us the Holy Ghost to
 “ comfort us! O make thy chosen people joy-
 “ ful!”

It is said, indeed, these are antiquated doctrines, and in the present more improved state of philosophic investigation and learning, are exploded for more rational ideas. It may be so; but of this I am sure, that, during the heaviest calamity under which this nation hath groaned, when with fervent prayer we were enjoined to seek the King of kings in behalf of **THE FATHER OF HIS PEOPLE**, we were taught to invoke “ the Holy Spirit, for those consolations which
 “ He only can bestow *.” If consolations, they must be felt and experienced—if the Holy Spirit only can bestow them, then we acknowledge his godhead and glory, and the speciality of his grace.

Nor can these doctrines by any man of common sense and candour be called antiquated, when, to this day, no person can be admitted to minister in holy things with us, but on his solemn declaration that he is “ inwardly moved by the Holy Ghost †.” Nor is this merely the language of our confessions,

* See Prayer for his Majesty's recovery.

† See Ordination Service.

and of our prayers ; but what is too commonly reputed the height of *Enthusiasm*, we are called upon not only to pray, but to sing in the same strain, and with expressions, if possible, stronger than those contained in our prayers *.

But some persons will still impudently affirm, read the works, hear the sermons, ask the opinions, of all whom you so confidently challenge as your associates in the church, will you find a page, a passage countenancing the opinions, for which you contend ? Did you ever hear the necessity of divine teaching and inspiration by them inculcated ? Will you pretend that they insist upon the special influence of the Holy Ghost to produce every good thought, word, and work ? So far from this being the general uniform tenour of their discourses, shew me a single expression in any sermon or treatise, among the most esteemed modern divines, in which any spiritual consolation from the Holy Ghost is spoken of, as felt, and to be experienced ? Do they not explode the idea, and is not the whole strain of their teaching and doctrine, the very reverse of what you insinuate ? Are they not full of necessary cautions against enthusiasts and fanatics ? and do they not decisively mark those whom they consider as such, even as many as believe in and pray for, expect, and profess to receive illumi-

* Alluding to the two Ordination Hymns.

nation, influence, and comfort from the Holy Ghost.

I am now, I own, reduced to a dilemma: for should I affirm these suggestions are false, I shall be buried under sermons, pamphlets, volumes, octavos, quartos, folios, innumerable. But if I admit the charge to be true, then must I stamp such a reproach of hypocrisy, falsehood, contradiction, and blasphemy against the Holy Ghost, on a body so highly respectable, as would expose me to severe censure.

I presume, therefore, I had better refer the matter to every man of candour and uprightness to consider the question, and the arguments produced, and then to judge for himself, leaving the admired moderns and rational divines to vindicate themselves from any supposed inconsistencies, for indeed I am not equal to the task, being myself only a poor despised believer “in God the Holy Ghost, who sanctifieth me and all the elect people of God *.”

* See Church Catechism.

...and comfort from the Holy
Ghost.
I am now, I own, reduced to a dilemma: for
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be charged under various pretexts, viz. that I
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diction, and blasphemy against the Holy Ghost,
and a body so highly respectable, as would expose
me to severe censure.
I presume, therefore, I had better take the first
course, and to every man of common and enlightened
understanding the position, and the arguments produced,
and need no other for himself, leaving the matter
to his own and rational decision to vindicate him-
self from any supposed inconsistencies, for in-
deed I am not equal to the task, being myself only
a poor, feeble, believer in God the Holy
Ghost, who sanctifies me and all the elect people

See Church Catechism

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ADDRESS

TO A

CLERGYMAN*.

REVEREND AND DEAR SIR,

CURIOSITY may excite you just to give the following pages a cursory view ; but permit me to ask for a serious moment, when your thoughts are composed, and you are in no danger of an interruption : then sit down, and read what is here humbly presented to you, give every article its due consideration, and may it, through a divine blessing, prove a happy opportunity, and be made effectual to answer the great ends for which it is intended.

You are by profession a *minister* — a leader of the people — a *shepherd* in Israel — a sacred character

* *Many parts* of this Address are more particularly intended as a friendly reproof to characters of a very different description to that of Mr. Eyre, the author of the preceding Letters having given his opinion of the moral character of that gentleman in page 120.

indeed ! an honourable employment ! Yet, venerable as it is, how many are deplorably insensible of the great importance of their trust, are actuated by mercenary principles, are ignorant of the most interesting subjects of Christianity, and are regardless of the souls committed to their care ! As this is the case with too many who are engaged in the sacred office ; and as the consequences are inexpressibly melancholy both to themselves and the people they preach to, so give me leave to address you, sir, upon the subject of your ministry. I would do it with the highest respect to your character, with all decency and humility, with an undissembled regard for your best interest, and therefore with all Christian freedom and faithfulness. Thus hoping your mind is prepared to attend with candour and seriousness to the few hints that may drop from my feeble, though friendly pen, I take the liberty to ask you the following weighty and momentous questions.

What is the message you carry to your people ? Many will be ready to receive it without inquiring whether it is agreeable to the word of God or not, because it comes from you. This then should engage you to inquire of what kind it is, and stir you up to take the most diligent care that it be, in every respect, suitable to the gospel of Christ, and to the circumstances of those amongst whom you labour. What doctrines have you been preaching ?

ing? The generally despised, but the soul quickening truths* of the adorable Jesus, or the naturally pleasing, but destructive errors of infidelity? Have you been representing the fall, with its inconceivably awful consequences in the ruin of the whole human race? Have you been opening the glories of the everlasting covenant, and exhibiting the great mystery of redemption? Have you been displaying the excellencies of our Emanuel, and propagating, what the deluded world calls, the foolish and absurd doctrine of the cross? Have you been feeding your immortal hearers with pure gospel provision, and satisfying their souls with the bread of life, or starving them with empty declamations, and fine elegant harangues upon some moral virtue? Have you, in fine, been preaching to sinners and to saints; been endeavouring to divide the word aright, and to give to every one his portion in due season? I would beg leave to suggest to you the following examination:—"Come, my soul, let me enter upon a most necessary and important scrutiny. I have professed myself a minister of Christ these many years, but have I ever inquired into the message I have carried to the people? Have I carefully considered the doctrines I have preached? Have I ever yet seriously asked the question, whether it is

* These truths no clergyman can be a stranger to, as they are not only contained in the articles of the church, but run through the whole service, and are the grand basis upon which it stands.

truth or error I am sounding from the pulpit? Have I not been contented with a mere round of preaching, and never been concerned to inquire what I have entertained my congregation with? And, if so, is it not time to awake out of my security, and examine into that upon which so much depends? What, what are the principles I have been inculcating? the foundation I have been laying, and the superstructure I have been building upon it? Inquire, inquire, my soul, before the returning sabbath, lest I should be at best famishing, instead of feeding, those that hear me."

Again,—What ends have you had in view in your ministry? What was it that prevailed upon you to enter into holy orders? Was you really moved by the Holy Ghost *, to take upon you the solemn charge, and undertake the cure of souls? or was it a desire of popular applause, a thirst for honour, or a hope of worldly gain? Did you think it an easy way of getting a subsistence, of providing for a family, and of living with reputation? Have these been your great springs of action, or have you had the glory of God, the honour of Christ, and the salvation of immortal souls in view? Has this been all your aim, and is it not for this you desire to live to

* The first question in the ordination of deacons. A question which you have already answered. God grant you may not have trifled with him in so solemn an affair, in declaring the Holy Ghost moved you, when some worldly prospect was the motive.

preach

preach the everlasting gospel? Have you been concerned to attend the various important parts of your ministry? As you are sent for the defence of the gospel, have you endeavoured to vindicate, and maintain, and set in a proper light, its glorious doctrines? Have you laboured after the conversion of sinners? Have you administered comfort to God's people? Have you preached the gospel to the poor, attempted to bind up the broken-hearted, proclaim deliverance to the captives, and the acceptable year of the Lord? Have you done this from the pulpit? Has it been the end you have been aiming at in private conversation? Have you visited your flock, the poor as well as the rich, the afflicted, the dying? Of what kind have your visits been, and with what views? To gratify a sensual appetite, to spend an hour in unprofitable discourse, or to reprove, exhort, and comfort, as you saw occasion? These, sir, are important heads of inquiry.

Again.—In what manner have you attended to the great ends of your ministry? How has it been, and how is it still with you in the pulpit? Have you been lifting up your voice like a trumpet, and have you addressed all sorts of sinners, represented to them the dreadful condition they are in, warned them of approaching judgments, pressed them to seek after an interest in the Redeemer, expostulated with, and besought them, with all the tenderness and affection

affection of a minister of Christ, to attend to the things that belong to their peace, before they are for ever hid from their eyes? Or have you gone through the whole of the duty in a cold, lifeless manner, esteeming it rather a burthen than a pleasure, and having little concern upon your mind for the souls of those that heard you?—How has it been with you in the study? Have you there made conscience of solemn prayer? Have you carried your people daily to the throne of grace, wrestled with God for them, wept over sinners, and committed them to the infinite compassion of the great Shepherd? Have you been importunate with God for strength to enable you to go on in your work with growing pleasure—for direction, in the choice of suitable subjects—for the divine presence with you in your public work—for wisdom to conduct your conversation aright—for courage and faithfulness—for a lively zeal—for a growing love to Christ and souls—and, in fine, for a glorious and divine power to accompany the whole of your labours, that they may be made effectual to the salvation of every one who hears you? How is it in conversation? Have you been recommending Christ, his gospel, and his service, with affection to those around you? Have you been ready, according to your character, to begin and encourage the most important subjects of conversation? Have you been willing to remove doubts, to strengthen the weak,

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to satisfy inquirers, and to attend to the requests of those who have desired your advice and instruction? In fine, have you been lively, serious, and warm for your master's glory, been concerned to spread the knowledge of his gospel, and to advance his kingdom and interest wherever you was called? Let me go further, dear sir, and ask you—What has been your example*? Have you been concerned to live in the discharge of those duties to which you have exhorted your people? Have you guarded against those sins, of which you have warned them, and from which you have endeavoured to dissuade them? Have you been sober in your behaviour, moderate in the use of your enjoyments, and regular, uniform, and heavenly in your conversation? Upon the whole, has it been your great concern to walk in the steps of our dearest Lord, to have the same temper that was in him, and in the whole of your conduct to shew the Christian and the minister?—These, sir, are questions peculiarly suited to your work and character; questions which I am persuaded you must acknowledge the great importance of, and the reasonable-

* Permit me to put you in mind of the sixth question in the ordination of deacons, and of your answer; in which you solemnly promise to frame and fashion your life according to the doctrine of Christ, that so you may be a wholesome example of the flock of Christ; and you promise the same, as to your family too, even I suppose has ever been out of his mind.

ness, necessity, and advantages of seriously attending to. How happy should I be, could I persuade you to enter your study, and in the most solemn manner, and as under the all-seeing eye of God, take them one by one, and put closely to your own soul * !

Thus have I endeavoured, with all faithfulness, to point out some of the important branches of your ministerial work, and the manner in which you should attend to it. What shall I now say, to press you duly to consider it, and to excite you to a diligent discharge of those duties you are called to ? Methinks, sir, you should not want the least argument to stir you up to the greatest activity and zeal in so delightful, so honourable, so important an employment. You believe the scriptures to be the word of God, I make no doubt. You must therefore be convinced, that religion is no farce, no human invention, but a divine institution ; and does it not therefore require all your regard, especially as Providence has placed you in the character of a teacher of others ? Fain, fain would I move you, convince and quicken you ! I can but attempt it ;

* They are all questions built upon, and what may be justly extracted from the ordination service relating to deacons and priests, and which you have brought yourself under the most solemn engagements to attend to ; therefore you must be convinced of the propriety of my putting them to you in this address, and of the real love and concern I have for your soul herein,

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it is God, who must open your eyes, and fasten the conviction upon your mind. In hopes of this I would cheerfully cast in my mite, and offer to your consideration the following things, accompanying them with an hearty prayer, that they may answer some saving purpose to your soul; and earnestly entreating that you would not stop here, and read no further, but view the whole, carefully examine every hint as to its truth and importance, and weigh all in the balance of reason and scripture.

The first thing I would mention is, your people have immortal souls. And have you no tenderness for them? Can you look upon them with as little regard as you do upon your horse or your dog? Are they not tending to eternity as quick as the wings of time can carry them, and can you neglect them? Are they not directing their course towards the heavenly world, or the dark regions of hell; and is it indifferent to you to which it is they are moving? What, be altogether then unaffected with such a thought! Are some of them swearers, others drunkards; are some breaking the sabbath, and others running into all manner of excess of riot, and will you, can you see all this, and sit as an unconcerned spectator? Have you no zeal for your master? Can you see the snare laid, souls entangled, and hurried by the great adversary to his dark habitation, and not endeavour to prevent it, or find the least pity
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in your breast for them? Will you not warn them of their danger, call loudly on them to awake? Will you not tell them that eternity is near, lead them to the mouth of the bottomless pit, and shew them the terrors of the second death? Will you not try to win them, to allure them by the glories of immortality, or melt them by the love, the amazing love of the Son of God? What (for I cannot leave off, I must pursue so important a subject), are there any, nay, are there many of your congregation, who are absolutely stupid, hurrying on to everlasting destruction, and will you not try to rouse and awaken them? Will you not beseech them by the mercies of God? Will you not entreat them in Christ's stead, to be reconciled unto God? Will you not exhibit all the riches of his grace, all the glories of the great Emanuel, and all the blessings of a salvation so dearly purchased, to move and engage them to repentance and a new obedience? Was one of your brute domestics to be in a languishing condition, your tender heart would feel some pity for the poor animal: and can you sit still and see precious souls perishing, souls of more worth than all the world?—shall they sink in endless ruin, and you not drop one single tear? What, their minister not take one step to lead them to Christ, to escape the wrath to come?—Sure it cannot be!

But if negligent as to the means to awaken them,

sure you cannot take those means that tend to harden them ! You cannot be a companion with them in drunkenness, and revel with them in their scenes of criminal pleasures : you cannot sit with them in public view at the card-table, or lead a dance at a ball or an assembly ! Is it possible ! You, sir, well know how the matter stands. Consider, consider your people have souls. And further—

Remember, these souls are in the course of Divine Providence committed to your care—you have professedly taken the charge, the oversight of them, and brought yourself under engagements to inspect their conduct, and to do all you can to lead them into the knowledge of the Gospel, to promote their spiritual advantage, to walk before them in all the duties of the Christian life, to encourage them in their pursuits of a better world, to pity and to sympathize with them under all their difficulties, to bear them up upon your heart, and to seek not theirs, but them.—God, by his providence in opening a way for your coming amongst this people, has called you to all this work. How then will you fulfil your engagements, how perform your promises, how answer your character, if you are negligent ! Do you discharge that trust God has committed to you ? So many precious souls ; some to rouse, to awaken, others to encourage and comfort ; some to call in, others to build up ; sure it is an important charge ! so many to be taught

taught and instructed. And instead of attending to your duty, are you at places of diversion, squandering your time in company, and drinking towards the bounds of excess? Are you taken up in useless friendships and unprofitable visits, or trifling away life in ease and sloth, doing nothing? Instead of talking to them of Jesus and salvation, and recommending the great duties of self-examination, mortification, meditation, &c. are you amusing them with empty speculations? Instead of calling them to a serious inquiry into the foundation of their hopes of eternal life, are you bolstering them up with the expectation of heaven, and lulling them into a pleasing but dangerous security? Instead of cherishing their convictions, and encouraging them in their small beginnings, are you endeavouring to darken these dawnings of grace, to laugh them out of all religion, and to discourage them in the pursuit of salvation?—They have committed their souls to your care: precious as they are, they have trusted you with them, look to you for instruction, and from you expect all suitable direction and assistance in their way to a better world. See what confidence they have reposed in you, and should not this make you diligent? Can you be unfaithful? What, they lodged so great a trust with you, and you so careless! The greater their dependance upon you, the more should you be concerned to seek their everlasting good,

good, and direct them in the way to happiness. But, Lastly, Consider the certainty and solemnity of a day of accounts. That you expect to be called before the Judge of all the earth, to be tried, examined, and lodged in a world of joy or sorrow, I would not call in question. If you believe not, if you expect not these things, or if you think religion a vain and trifling thing, why are you a minister? why appear in that sacred character? why preach and pray? Do you never think upon the awful day, when you must give an account of your stewardship, when your congregation will appear either as swift witnesses against you, or testify to your faithfulness? Do you never consider the impartiality of the Judge, the strictness of the trial, with the certain and most important consequences? Jesus, who will be the Judge, knows all you have done. He has all your negligence, your carelessness, your unfaithfulness, &c. wrote down in his book: all the principles and springs from whence you have acted, all your ends and views are minutely noticed by him.—Think, my dear sir, think upon the day, how solemn!—The vast, the numerous assembly gathered, and you hear your name called upon: you summoned to stand forth, give an account, and receive your sentence! Critical moment, moment big with importance indeed! Now, what pleasure to have the approbation of the Judge, to see a smile upon his countenance, and to hear him

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saying,

saying, Come, thou faithful servant, thou hast been faithful in declaring my Gospel, and promoting my cause, come *enter thou into the joy of the Lord!* How great the happiness, to have many to appear as your joy and crown of rejoicing in that day!—But to see the Judge with an awful frown, and to hear his voice, more terrible than thunder, saying, Thou *slothful and unprofitable servant*, thou hast had the care of souls, but hast been negligent, and not attended to thy important charge: thou hast suffered them to go on from one act of rebellion to another, and to perish for ever, without warning them of the danger, and pressing them to flee from it; *Depart therefore, thou cursed creature, into everlasting fire, prepared for the devil and his angels.* Worldly gain was all thy view; popularity was all thy ambition; these thou hast had, and now sorrow, distressing sorrow shall fill thy soul; and thy name, however applauded by fellow mortals, shall rot for ever.—Painful thought! to have the weight of so many souls lying upon you, souls you have neglected! Methinks I hear one upbraiding your negligence, and saying, Had it not been for you, I perhaps had not perished. I trusted you with my soul, but you never corrected my profaneness; you never pressed me to seek after salvation; you led me into sin, and kept me in destructive ignorance!—Hark! another lifting up his sorrowful head, and saying, I was under convictions, and upon the inquiry

inquiry what I should do to be saved, but you discouraged me in my pursuits of heaven; you told me all, all would be well, if I attended but on Sundays at church; thus, through your influence, I sunk into a lethargy, took up with the form, and stopt short of the power of religion, and now am ruined for ever! Distressing scene! to have one after another rise up and thus upbraid you! to have their blood required at your hands! Every reflection will wound your soul, and pierce you through with inexpressible everlasting sorrows.

Thus, my dear reverend reader, I have endeavoured to drop a few hints; hints of the greatest importance, as they relate to the peace of your own soul, the success of your ministry, and the manner of your last appearance. I hope you will take kindly this little attempt. It is your Master's cause I am pleading. It is your own comfort I am seeking, as well as that of your people. Do not be curious in inquiring about the author: he wants no praise, and hopes he is regardless of all the reproach that may be cast upon him. If his name stands but recorded in the annals of eternity, and he can be instrumental in promoting his Redeemer's interest, it is all he desires.

Before he takes his leave, he would recommend to your serious and attentive perusal the following

texts of Scripture *. May you read them often, and may God open to you their importance, and enable you to walk under the daily view and influence of them. So prays,

Reverend and dear Sir,

Your most affectionate

Friend and Servant,

PHILANTHROPOS.

* *Isaiab.* ix. 14, 15, 16. *lvi.* 10, 11, 12. *Jeremiab* vi. 13, 14, 15, xiv. 13, 14, 15. xxiii. 13—39. *Ezekiel* iiii. 17—21. xiii. 2—16. xxii. 25, 26, 28. xxxiv. 1—10. *Hof.* iv. 6—10. *Micah* iii. 5, 7, 11. *Mal.* i. 6—13, ii. 1—9. *John* xxi. 15, 17. *Rom.* i. 16, 17. *1 Cor.* ix. 16—23. *Gal.* i. 7, 9. *Thes.* i. 5. ii. 3, 12. *1 Tim.* iv. 12, 16. *2 Tim.* iv. 1, 5.

THE

WORLD'S ESTIMATE OF CONVERSION.

The following piece was wittten by a person of superior rank in life, high in the religious world, and a member of the Church of England.

So long as a man continues careless about the state of his soul, he may pass on smoothly, and will meet with little or no opposition in the broad way that leads to destruction; if he deck himself with a few external duties, and live not in any gross notorious sins, he will be looked upon as a person of great value and merit; and his piety will be highly extolled: but if he indeed take his salvation seriously to heart, and, instead of the husks of religion, be willing to feed upon the kernel, then will the devil's agents soon rise up against him, and no name will be too bad for him. Once indeed he was an honest, good sort of a man; but now he is a poor, melancholy mope, or crack-brained enthusiast.

thusiast. Once he did every thing as he ought ; but now he carries matters a great deal too far. Now do his anxious relations, and others that go by the name of his friends, begin to admonish him of his error ; and exhort him not to make himself particular, telling him to beware of being righteous overmuch, and that there is no need of all that extraordinary preciseness that he is apt to imagine ; that he is low-spirited, and ought to take his innocent diversions freely, and go into company, and be like other people. Nay, some poor souls, under strong convictions of sin, have been treated as if they laboured under some bodily disease ; the physician hath been sent for, and in vain exerted all his skill, till Christ, the great physician of souls, has poured his sweet balm of Gilead into the sore ; and, like the good Samaritan, by the wine of his blood, and the oil of his spirit, hath healed all those cankering wounds, which he met with among the thieves of this world.

So also it frequently happens, that when carnal, decent, dead-hearted Formalists are afraid of their relations becoming real vital Christians, that they get daubing, unawakened clergymen to talk to them of the danger and absurdity of running into extremes, and point out to them particular persons as laudable examples for their imitation, telling them to observe Mr. Such-an-one, who, though a very charitable, good man, and universally esteem-

ed

ed by all that know him, does nevertheless take his innocent pleasures freely, and thinks a prudent compliance with the world highly necessary. But it must be replied, that the universal esteem any man may meet with, is by no means a scripture mark of his being a disciple of Jesus Christ, who pronounces woe against all the world's favourites *; and tells us expressly, that the world will always love its own, and speak well of them, and hate those whom he hath chosen out of the world †. But on the contrary, it is those that are persecuted by the world, and are reviled and reproached of men, whom our dear Redeemer declares to be the heirs of heaven. Blessed are they, saith he, that are persecuted for *righteousness' sake*, for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven. So also St. Paul assures us, that the friendship of the world is enmity with God; and whosoever will be a friend of the world, is the enemy of God.

Now, let any one judge from these express texts of scripture, whether to be well or ill spoken of by the world, is the truest mark of a Christian.

But although the word of truth assures us that in

* *Luke vi. 26.* † *John xv. 19.*

the world we shall have tribulation *, and that all who will live godly in Christ Jesus shall suffer persecution † ; yet our Saviour tells us not to marvel if the world hate us ‡ ; hereby plainly intimating that this hatred of his true disciples might well afford them matter of astonishment : for what more unlikely than that so long as a person continues a rebel to God, a slave to his lusts and appetites, a bitter enemy to mankind in general, and particularly to all his acquaintance, by doing what is in his power to keep them from their only good, and to encourage them to go on in the broad way that leads to destruction, what more unlikely than that a person of this stamp should be universally loved and esteemed ? Again, What more unlikely than that such an one should be no sooner made sensible of his error, acknowledge his ingratitude to his Maker and Redeemer, become meek, humble, affable, and loving to all ; experience the happiness of his change, pity the misery of those who are still under the delusion, be desirous of rescuing them from the jaws of hell, and of making them partakers of that real heartfelt joy, which is the companion of the established Christian ; what more unlikely, I say, than that a man should no sooner undergo such a change, than he should be most cordially hated by the generality of people ; and

* *John* xvi. 33.† *2 Tim.* iii. 12.‡ *John* iii. 13.

that they should fall upon him like ravenous wolves? Yet, however extraordinary this may seem, daily experience shews it to be true.

But though the Christian cannot help sincerely pitying his persecutors, and praying to God to turn their hearts, yet in some senses he may look upon them as his real friends; 1st. Because they afford him a distinguishing mark of his being in the right way to glory, which without the assistance of their malice he could not have obtained. 2^{dly}. Because it is oftentimes with a child of God, as with a sluggish horse, he must be spurred on when he is inclinable to stand still; so the reproaches and outcries of the world, are excellent incitements to encourage and stimulate the followers of Christ to press forward in the ways of holiness; and in proportion as they are persecuted by the world, to seek closer fellowship and communion with him who hath overcome the world for their sakes, and is able to keep them from the evil of it.

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